

The Literary Digest

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TOPICS OF THE DAY.

THE GREATER ISSUE OF 1896.

TO many American journals it seems that the Presidential campaign, no matter what its immediate outcome, has forced the question of so-called plutocracy to the front, which no single election will solve or relegate to the ranks of minor political issues in this country. We append a number of striking utterances on this subject:

Law is No Panacea.—“The growth of socialistic ideas in unexpected quarters is a ‘sign of the times’ which may fairly be considered startling. It is not alone in political conventions or among blatant demagoggs that wealth is arraigned because it is wealth and schemes to divide property anew are suggested. Men of intelligence are playing in a speculative fashion with dangerous economic heresies, denouncing bloated capitalists and pitying the struggling masses. This may be creditable to their hearts, but it is hardly a compliment to their heads. Wealth is not in itself an evil, but a good. It may be abused; it often is abused; but the remedy is not to abolish it, nor even try to limit it. If a law could be passed to-morrow providing that no man should have more than two thousand a year, it is doubtful if the sufferings of the poor would be in the least degree alleviated. There is an obvious fallacy in the theory that the accumulation of wealth necessarily creates poverty. The fact is that by such accumulation much poverty must be relieved. . . .

“Generally speaking, law is the result of morality in a community and not the cause of it. To deal with the evils of plutocracy by statute would be as futile as dealing with the evils of drunkenness in a similar fashion has been shown to be. Yet the first thing which those who undertake campaigns against any form of immorality usually proceed to do is to demand more law, and that in face of the fact that the law already existing can not be enforced. Whether it be liquor or prostitution or ‘Sabbath-breaking’ that is aimed at, the cry is, more law; it should be, more power in moral suasion. Men of wealth will not be taught to fulfil their moral obligations to the community by legislative enactments. But they may be taught to do this by a better realization of their duties to themselves and to their neighbors. Plutocracy will not be an alarming evil when public sentiment is sufficiently strong against it.”—*The Journal, Providence, R. I.*

Lines of Cleavage on the Money Question.—“The cleavage on the money question inside and outside the Democratic Party nowhere follows geographical lines, but everywhere follows the lines which lie between capitalistic and agricultural influences. This is conclusively proven by the course and attitude of almost all the great daily newspapers. There are few of them that are not either owned or controlled by the capitalistic classes in whose special interest they are conducted. With few exceptions the great dailies, whether published in the East, West, or South, are champions of the single-gold standard of money. They are edited, as a rule, by hired men, who bring neither conscience nor convictions to their work, but write as they are ordered, and paid, by their capitalistic employers. The big Democratic dailies of New York, Boston, Philadelphia, and other Eastern cities were prompt to repudiate the Chicago platform and nominees. Those of Baltimore, Richmond, Charleston, Louisville, Nashville, Galveston, and other trade centers of the South, were almost as prompt in their bolt. Those of Chicago, Milwaukee, Detroit, St. Paul, St. Louis, and several other Western cities were scarcely behind their contemporaries of the East and South in repudiating the platform and nominees of the Chicago convention. These facts prove beyond all fair question that where capitalistic influence is strong the big Democratic papers of the South and West were prompt as those of the East in repudiating the action of the Chicago convention, and they effectually give the lie to the charge of sectionalism brought against the West and South. A less distinct line of cleavage lies between the larger aggregation of employing capital and the wage-worker classes, which we have not space here to consider. . . .

“In Europe the cleavage on the money question follows the same lines as it does with us. The agrarian, or farmer party of Germany, the big landholders and tenant farmers of England, and the agriculturists of France, Austria, and Belgium are the bimetallists of those countries, while the bankers and money-lenders are the gold monometalists. Inasmuch as this line of cleavage is the same in all civilized countries, that which obtains in this country can not truthfully be said to be exceptionally vicious.”—*The News, Des Moines, Iowa.*

Three Isms of the Same Kind.—“McKinleyism, Bryanism, and Yerkesism [referring to the Chicago street-car magnate] are essentially the same. Their properties are identical in substance. They are based on systems of public legislation for purposes of private gain.

“McKinleyism is the proper name of a system which through protective laws increases the prices and profits of manufacturers by subsidies derived from the earnings of taxpayers. By the plan of duties and bounties the people are made to pay an increased price for all the necessities of life in order to build up the wealth of the protected classes.

“Bryanism is the same thing with silver substituted in the place of wool, copper, lumber, glass, and iron. Bryan demands coinage laws that will produce the same profit for the silver-miners that the wool, iron, and copper producers derive from protective tariff laws of the McKinley model.

“Yerkesism is the same thing in substance. The ordinances give him the use of streets, which are public property and maintained by taxpayers, the same as protective laws create a monopoly of manufactured goods at the expense of the people, and the same as free coinage would doubly enrich the silver monopoly interest at the expense of everybody except the mine-owners. The isms of McKinley, Bryan, and Yerkes run on parallel lines.

“Each ism, McKinley’s, Bryan’s, and Yerkes’s, is a plan for private enrichment at public expense. Each represents a monopoly created and protected by law. Neither monopoly is different from the others in its purposes and in its support under class and unjust legislation.”—*The Chronicle, Chicago.*

“No Monopoly that Is Not a Public Monopoly.”—“We believe

that the influences of combined wealth—which have in this country too often taken the form of trusts—are seriously detrimental to the public welfare. If we are to have this form of socialism—for a number of the great trusts that are now in operation are nothing more than private socialistic undertakings, where the skilful and the unskilful, the successful and the unsuccessful enterprises are merged together and all are made to pay a profit—if, we say, these socialistic undertakings are to be carried on on the tremendous scale which they have of late assumed, then there is undoubtedly reason for the Government to intervene either in the way of prevention or by declaring that there can be no monopoly which is not a public monopoly. There is, unquestionably, need of reform in matters of this kind, and, unfortunately, there is not as much hope as one could wish that such reforms will receive favorable action at the hands of the Republican Party. But because an American citizen believes that there is great necessity of preventing the industries of the country from falling under the control of great trusts organizations, it does not follow that he should also be prepared to debase our currency system by the forced issue of an inferior form of money, so that the workingman can get only from a half to two thirds of what is properly due him in the form of wages. Instead of helping matters, instead of decreasing the social disparity that now exists, the effect on such action would be to intensify these differences."—*The Herald, Boston.*

Real Ills, Created by Interested Speculators.—"The professional money-lender has been the raven and the buzzard of civilization. We do not allude to our modern banks, whose legitimate function, in part, is the adjustment of exchanges, and that advance of funds whose use promotes proper human enterprise. The tendency of large funds is to gravitate into the hands of the few, and the exclusive use of gold is the fulcrum which steadies the levers of the world's Shylocks.

"We think the reader will discover that the world's disasters have always culminated in times when gold has become the exclusive, intolerant, cruel, insistent, and prevailing standard, to the practical neglect, rejection, and expulsion of all other standards. History is faithful in this record. This result has always followed as the ripening of the opportunity of golden traps or a downright conspiracy among a few financial dictators. The nations which warred with each other alike have been the victims of these ruling financiers. Even kings have bowed to the necessities forced upon them by men who, like the present Rothschilds, were the dictators in European finance. The only way of temporary escape for emperors is their own 'gold chests,' like those now being filled by the emperors of Germany and Russia, who know that they must be ready for any emergency, and must not loiter, in case of sudden war, to make terms with the bankers of the Old World. These very war-chests hold hoarded gold, so that peace thus contracts the currency of the world which is again put into circulation by war. This fact accounts for the 'brisk business' which war always bring to nations at peace, and for the growth of the bulk of law concerning the proper mutual relations of non-combatant nations during war among other nations.

"These Shylock usurers are now busy setting traps to catch profits in this very campaign concerning gold and silver in the United States. There is no doubt that people generally have the suspicion that certain coteries are to be the chief beneficiaries should free-silver doctrines prevail, or if gold is legislated into its arrogant and exclusive place as the sole standard of values. At this point we again implore those who are in the respective political parties not to insist that the average party speaker, paper, or candidate is himself one of the arch conspirators who are to share in the material gains of the Shylocks of the world." We hold that the great mass of political workers in this campaign is sincere. They labor to modify and expel certain public ills according to their theories. Others admit the same ills but apply another theory of cure. Both are sincere, but both may not be right, while it is conceivable that both are wrong and that still some other panacea is best. The ills are, however, patent and real. We hold that the ills are the creation of the interested third agency of which we speak—the speculating Shylocks.

"We hold that the United States should continue to proceed on the theory that silver and gold both are standards of values, and that the real question respects the quantity of silver which should be in, or be represented in the republic's legal currency."—*The Northwestern Christian Advocate, Chicago.*

"The Deep Abyss of Socialism."—"Mr. Bryan belongs to an order of men that is at least as old as the art of writing. From St. Basil to Henry George, from Louis Blanc, Lassalle, and Karl Marx to Jules Guesde, William Jennings Bryan, and Governor Altgeld, men of this kind have been imagining human sorrows where no sorrows existed, human suffering where there have been prosperity and happiness. They have been trying to relieve the woes conjured by their imaginations by war on the systems of civilized government, under the protection and encouragement of which the human race has developed into its present high estate; under which, too, wealth and the comfort of all classes have increased so rapidly that men of the last century, if all this progress in material well-being had then been foretold, would have scoffed at the prophet for predicting achievements far beyond the power of man to accomplish. On the part of the socialists it has been now a war against factories, now a battle with the results of inventive genius; again it has been a scheme to divide all wealth, to give to the occupier all the benefits of the land, and to deny the owner any benefits whatever; now the theory has been that men would be happier if the State should own the land or confiscate the rents; again it is declared that the institution of marriage is an evil, or that men would better fulfil their destinies if they called one another 'brother'; now the farmer is to be able to borrow money of the Government on his growing crops to the amount of 80 per cent. of their market value, and then again the Government is to lend every citizen ten dollars or more whenever his necessities may require. Some of the schemes are mad enough to excite laughter, like a few of the extravagances of the Ocala platform; but others, like many of the declarations of the programs adopted at the Congress of Basle in 1869, or at the Congress of Gotha in 1875, are more menacing. Out of the socialist movement, which has grown stronger or more noisy since its half-educated orators and writers enjoy the freedom of the press and of speech, have come crude laws in some parts of this country, which have resulted in the exclusion of capital from the States that have adopted them, and in consequent loss of population. In Europe there have come societies of anarchists, bomb-throwing, assassinations, and finally the 'International,' which is endeavoring to teach the workingmen that their class everywhere ought to be dearer to them than their country. At the basis of it all is the jealousy felt by those who do not prosper of those who do. All these movements, which began to gather strength in Europe with the French Revolution, but whose doctrines were taught by some of the early fathers of the church, are, in their essence, war on capital, and on government which protects and fosters both capital and labor.

"Mr. Bryan is of this movement. He may not know it, but socialism, whose finest fruitage is anarchy and murder, is the philosophy of his candidacy and campaign. Beyond his feeble and ignorant presentation of his money heresy lies the deep abyss of socialism, into which, consciously or unconsciously, he is inviting the American people to plunge."—*Harper's Weekly, New York.*

THE CASTLE CASE: KLEPTOMANIA.

INTERNATIONAL interest has been taken in the trial of Mr. and Mrs. Walter Castle, wealthy San Francisco people of high social standing, who were arrested in London for shoplifting last month. In their trunks an extraordinary collection of articles was found, including eighteen tortoise-shell combs, seven hand-mirrors of ivory and tortoise-shell, five tortoise-shell eyeglasses, seventeen fans, sixteen furs, etc. The line of defense to be made at the trial fixed for November 2 is that Mrs. Castle is afflicted with kleptomania. This has opened a newspaper discussion, in which the existence of *bona-fide* cases of kleptomania is alleged to be comparatively uncommon.

Danger of Exaggerated Humanitarianism.—"The mere plea of kleptomania is not recognized in England as sufficient to acquit in itself, tho it has been many times raised in similar cases in the past. It is regarded simply as a form of moral insanity, and moral insanity does not carry with it irresponsibility. The mind must be actually in such a deranged state as to render the accused unconscious of the nature of the offense. Under the old English criminal code, which was not reformed until early in the present

century, theft was a capital offense, and the larceny of property worth a few shillings has cost a many a man in England his life. According to the accounts received by cable, Mrs. Castle has 'lifted' articles of one kind and another from the counters of London tradesmen that must have an aggregate value of several thousands of dollars. Robbery on a scale like this in 'the good old days' before Victoria reigned would have been treated as a crime so great that it is doubtful if the plain death penalty would have satisfied the judicial standard of those times. Some additional ignominy, such as gibbeting, would have been considered the proper thing. It enables us to measure the progress of a century in the direction of a more lenient treatment of crime that the arrest of Mr. and Mrs. Castle on what is really a very grave charge of wholesale robbery provokes the sympathetic interference of a large number of respectable citizens on both sides of the Atlantic, who firmly believe that the stolen property was not taken with conscious guilt, but only under an irresistible impulse. In short, it is admitted that Mrs. Castle has been shoplifting in an extensive way, but it is urged that she is the victim of a mania.

"It has been cynically observed that this form of insanity has rarely been discovered in the case of poor persons, or at least that it has very seldom been successfully put forward as a defense by impecunious persons who have been charged with theft. The majority of people are probably inclined to regard kleptomania with incredulity. They think that, as a rule at all events, a kleptomaniac is a thief with a fine name, and that the name has been invented by medical experts for the purpose of saving from prison well-to-do persons caught in the vulgar act of larceny. It is an interesting problem how far any confirmed criminal habit is consistent with perfect sanity of mind. There is something to be said in favor of the broad proposition that no perfectly sane man or woman ever commits any kind of crime. The tendency of our modern thought has been strongly, and there is reason to fear much too strongly, in the sentimental direction of separating the crime from the criminal and making the latter an object of pity rather than of punishment. An exaggerated humanitarianism is disposed to attribute all kinds of offenses against the social order as due to inherited taints in the blood, to prenatal influences, to disorders of the brain, to diabolic suggestions, and to all sorts of queer impulses over which, as we are asked to charitably believe criminals have no control. This makes crime more interesting in every way, but it may be doubted if it is not gradually sapping the securities of society against the vicious and the evil disposed and producing an unwholesome confusion of the vital distinction between right and wrong and whittling away all individual responsibility. In the end it is probable that for the practical purposes of preserving the rights of life and property we shall have to admit that criminals must be held to pay the penalties of their misdeeds except in cases where insanity of a pronounced type is manifest."—*The Sun, Baltimore.*

Mental Derangement as a Test.—"There are insane persons who steal, some of whom have a plainly insane tendency to steal and conceal, and others to steal without making any effort to hide. But there is no case of a person's having an insane propensity to steal who furnishes no other evidence of mental derangement. When a servant-girl steals, or a sneak thief enters a house, the case is promptly disposed of as one of thieving. When men steal, whatever their position, it is very rare that the plea of kleptomania is set up. When young and beautiful women—unless their reputation has been bad enough to make them unpopular in the community—or women in high life steal, it is very common that the attempt is made to prove them kleptomaniacs. Where the jury is determined to acquit in any case, that is as good an excuse as any, but there is no instance of a kleptomaniac or pyromaniac (mania for setting fires) who presents no other evidence of insanity.

"One day last week we submitted these questions to Dr. John W. Ward, who has been for thirty years connected with one of the largest lunatic hospitals of the country, and for the last twenty years superintendent: 'In your experience how many patients have you been acquainted with to the extent of having personal interviews, conversations, etc., with a view of ascertaining their mental condition?' 'Upward of six thousand.' 'Have you ever known a case of habitual stealing, where the thief was insane, and there were no other unmistakable evidences of insanity except the habit of stealing?' He replied, 'Not one.'

"We attach the more importance to this because of a large

circle of acquaintances engaged in the medical care of the insane, and we know of none who give more careful personal attention to the idiosyncrasies of patients, and few that give so much as he.

"The fact is that stealing, tho a wicked method of securing what one wants, is a reasonable one. The wickedness of the act inheres in its voluntary character and its disregard of the rights of others. To be incapable of avoiding it implies serious derangement, which must have other manifestations. Many years ago there was much said about monomania in books on insanity, but the term can hardly be found in the more modern works.

"No one who has been arrested for thieving should be acquitted on the ground of insanity, unless unmistakable evidence of derangement is adduced."—*The Christian Advocate, New York.*

Intellectual and Moral Insanity; Curious Cases of Kleptomania.—"In view of the very extraordinary circumstances of this case, it is but natural that the whole matter should be attributed to some derangement of the mind. But the question arises, Is there a difference between intellectual and moral insanity?

"The existence of moral insanity is strongly asserted by many of the leading writers on mental disease. There are many cases in which the motiveless character of the act done, the carelessness as to whether the commission of the act is discovered or not, and the past history and actions of the individual, all lead to at least a presumption of mental unsoundness. In some cases, on the other hand, while the other elements suggesting a morbid mental condition are present, there is the utmost shrewdness in concealing the act, and extreme readiness and ingenuity in inventing excuses and explanations when discovered. In such cases there is at least an elementary consciousness of wrong-doing, but not sufficient to restrain from the commission of the act. This same apparently inconsistent mingling of clear reasoning and unsound mental conditions is seen in other types of insanity, and forms one of the most baffling elements in the study of morbid mental conditions.

"A number of interesting and curious cases of kleptomania have been brought before the courts at various times and reported in the books. One victim, who was confined in an asylum, was well educated and could converse rationally upon many subjects. Upon certain occasions she was extremely irritable, but under ordinary circumstances she was very morose. This moodiness was evidence of unsettled mental condition, and, when the suspicion of kleptomania was aroused, she was searched. About her person fifteen bags were found, and in these bags were eleven hundred and eighty-two articles, most of them utterly worthless, that had been stolen and concealed. A curious case was that of a gentleman, otherwise mentally sound, who, when traveling, invariably stole the towels from the hotels at which he stopped, and, upon arriving at home, he sent them back to the owners. A case is mentioned by Pritchard of a man who would eat no food unless he had stolen it, and his attendant would be obliged to hide his meals in order to persuade him to eat them. A clergyman, who otherwise led an honest and upright life, was in the habit of stealing Bibles wherever he could find them, under the delusion that he was thereby promoting the spread of the Gospel. These cases, and others of a similar nature, are found in Balfour Brown's 'Medical Jurisprudence of Insanity,' and also in the following English law reports: 10 Clark and Finnelly's Reports, 210, 211; *Reg. versus Oxford*, 9 Car. and P., 525; S. C. Townsend's St. Tr., vol. I., p 110, and in Broom's Commentaries, 874.

"The courts are very reluctant to allow kleptomania as an excuse for such offenses, and it was probably on this account that the bail was fixed at so high a sum [\$150,000] in the case of Mr. and Mrs. Castle. Where the theft is the only symptom of mental unsoundness, it is held that the individual should not be relieved of responsibility. Only in very rare cases should moral insanity be allowed to stand between the individual and the consequences of his criminal act, for punishment is in most cases a means of cure. It is not in all cases, for kleptomania is sometimes an incident of partial paralysis, and sometimes a precursor of paralysis or of more serious mental disorders.

"Stupidity alone in the commission of the act is not sufficient to relieve of responsibility. The value of the article or articles taken must be considered; the precautions taken by the individual to guard against discovery and punishment, the pecuniary means, social position, and rank of the individual must be taken into consideration. A voluntary restitution of the property, where there is little or no danger of discovery, would go far

toward minimizing the responsibility. These points are carefully considered, because kleptomania is by no means so common as is generally supposed, and the courts are instituted to protect society, not the weak individuals who have succumbed to temptation."—*The Argonaut, San Francisco.*

SHOULD THE PRESS GIVE BOTH SIDES OF A CONTROVERSY?

CONSPICUOUS among newspapers of the country which say that they do not consider it their duty to print freely the views of both sides of a controversy like the silver question, are the New York *Evening Post* and the Hartford *Courant*. *The Post* has declared, "we print this paper for the purpose of disseminating our own views, and, as a rule, not of disseminating the views of people who differ from us." *The Courant's* position is thus stated: "We have a letter from a local disciple of Mr. Bryan. . . . We have two reasons for not printing this communication. One is that we can put the space it would occupy to much better use, and the other is that *The Courant* is not published for the purpose of diffusing Populistic campaign literature. We keep our readers sufficiently well informed as to Mr. Bryan's sayings and doings; that's news. We draw the line at expository commentaries on the Bryan prophecies by Hartford disciples."

The Springfield *Republican* is of the opinion that the attitude assumed in refusing so much as a hearing to a great body of citizens who are suddenly bereft of their usual medium of public communication "is nothing less than a menace to free speech, free thought, and true democracy." In the Presidential campaign, as *The Republican* points out, east of the Mississippi River there was almost complete unanimity of the "truly powerful and influential daily journals" in support of McKinley and gold. Millions of voters were practically without representation in the press. *The Republican* concludes that this is an unnatural state of affairs, produced not altogether by conviction after careful, adequate study of monetary problems. "Very many of these papers have been confronted by a condition rather than by a theory." When experts and common people disagree on the silver question it seems strange that these newspapers show so uncommon unanimity. *The Republican* continues:

"Even if a great modern newspaper could be rightly considered a private propaganda by some individual who has, in his immense opportunity, an extraordinary private snap, to refuse to allow contrary views to be expressed freely in its columns is to prejudice one's own opinions in the minds of those holding opposing views. Thus the possible field of conversion is sadly narrowed. But the great modern newspaper should not be considered a private propaganda or a private snap. Neither should it be conducted primarily for the personal amusement of its owner, which, as Mr. Dana once informed a correspondent, is the function of the New York *Sun*. In many respects the newspaper is a public institution with duties toward the whole people. Like government, it should be of the people, by the people, and for the people, rather than of John Smith, by John Smith, and for John Smith.

No newspaper, therefore, which realizes its true relation to the community should in a time like this be false to its high mission. The newspaper should, so far as possible, aim to present fairly both sides of questions at issue, and this can be done without any weakening of its own position as a would-be leader of opinion. The rights of these thousands and millions of voters who hold views different from our own to fair hearing in newspaper columns should not be abridged or taken away. It is easy enough to tell a man to start a paper of his own or to hire a hall, but the impracticability of the suggestion is manifest at a glance. The press has become a public institution with a public function to perform that is peculiar to advanced democracies like our own. That it should be practically monopolized by any one school of political thought is a perversion that unhappily has characterized this campaign."

The Post defends its position in this fashion:

"The answers to *The Republican* are so numerous that we hardly know where to begin. In the first place, it is the duty of every editor or publisher not to print what he conscientiously believes will do harm—that is, diffuse views which he thinks will injure individual character or put the state in danger. The mere fact that they are views differing from his own, or that they are things which some persons would like to read, is nothing to the purpose. This would give immoral, blasphemous, absurd, or treasonable views a claim on his columns, or make it imperative on him to print the silly crime stories of a portion of the daily press. On the contrary, it is the business of an editor to keep a strict watch on his columns, and let nothing in which he thinks will work mischief, either social or political. This is his first and great duty. The duty of promoting 'free speech and free thought' is quite secondary to it. Free speech and free thought have on various occasions in the history of the world done great harm. Therefore both speech and thought have to be more than 'free' to entitle them to promotion or circulation at the hands of a decent citizen. They have to be rational, moral, and well expressed, and in his eyes more likely to promote the general good than the general injury. Any other view would compel him to share his editorial control with any blatherskite who turned up, while unable to share his responsibility.

"The objections to reproducing Populistic literature, except for the purpose of making its refutation more effective, are two in number. It is irrational and immoral. It is irrational because in politics irrational means that a thing is condemned by all human experience—that is, has been condemned by both experiment and observation. We would not print Jasper's arguments in support of the theory that 'the sun do move.' For the same reason we are reluctant to give any portion of our space to the advocates of the theory that there is any likelihood of a treaty between all the powers of the world engaging them to make one commodity in general use independent of the market, and keep it at one price, thirty per cent. above its value, for an indefinite period; or that if such a treaty were made it would be successful. We hold that it would be morally wrong of us to allow either cunning or silly people to spread this story among the ignorant and thoughtless through our columns. . . .

"To sum up, the reason why we are not willing freely to admit Bryanites to our columns, is that we believe their platform to be from top to bottom irrational, immoral, and anarchistic. We believe the triumph of the party would soon put an end both to free speech and free thought, would put all property in danger, would make the United States, instead of a glory and a boast, one of the most conspicuous of human failures, would roll back the tide of civilization on this continent, would exalt ignorance and folly above experience and knowledge, and would put a premium on mendacity and imposture. This being so, it will be easily seen why we do not disseminate the views of the party. In fact, to call them 'views' at all is a misnomer. They are the yawps of ignorance and folly, and there is not, and ought not to be, a place for them in any newspaper printed for intelligent men and women."

Whereupon the New York *Times* remarks that *The Post* has given its own doctrine a very strict and even narrow application: "Its readers have been minutely and continuously informed as to what it thinks of the ideas, policy, and purposes of Bryan and the Bryanites, but from the perusal of its columns alone its readers might be seriously ignorant of what these are, and almost wholly ignorant of what their advocates say that they are, and of the arguments in favor of them." From *The Times's* criticism of this doctrine and practise we quote:

"Of course it is admitted that a newspaper can not publish everything offered to it in opposition to its own views. But 'at a crisis like this,' when principles and policies affecting the welfare and the character of the nation are presented by a national party, whose candidates are to be voted on by every elector who votes, we are persuaded that a newspaper ought to give its readers an opportunity very fully to know, not only the professions of the party and its candidates, but the grounds on which these professions are supported. It ought to do this, for one thing, as a part of its duty to furnish its readers a reasonably complete body of news as to what is going on of public interest. It is a cause of

just complaint for a reader of any paper offered as a general newspaper that he may be left by it in relative ignorance of one side of a debate of such import.

"A second consideration is that an editor who gives no more of the opposing argument than he thinks will serve 'for the purpose of making its refutation more effective' may easily handicap himself. He will find it difficult if he tries—and *The Post* is innocent of trying—to convince his readers that he is both fearless and impartial. He presents himself as judge, jury, and only too often as sheriff; he puts his opponents on trial before himself, under his own rulings, renders the verdict, passes sentence, and avows his desire to inflict the penalty. And the unfortunate accused, who may really be guilty and deserve the '*peine forte et dure*,' appears to the reader as in some sense a victim. This clearly does not promote the purpose the editor entertains as to the particular case, and it tends to give him a reputation distinctly impairing his usefulness. . . .

"Finally, we confess that there is in *The Post's* ideal of an editor a certain trace of sacerdotalism which it seems to us the modern world has to a considerable degree outgrown. 'It is the business of an editor,' says *The Post*, 'to keep a strict watch on his columns, and let nothing in which he thinks will work mischief, either social or political. This is his first and great duty.' This is true as to things indecent and immoral, but the assumption that arguments for free silver must therefore be excluded comes very near the assumption that difference with the editor's opinion is necessarily socially or politically mischievous. Such a theory implies that the chair of the editor, if not the tripod of the Oracle, at least gives to its occupant the authority of one who speaks *ex cathedra* and imposes a corresponding responsibility. The practise among intelligent people of employing a 'director' for their conscience and intellect has pretty well died out. It still prevails in some Catholic countries, but almost exclusively among women. And unless an editor is, or thinks he is, such a director, he will hardly feel so intensely responsible for permitting the erroneous opinions of others to be read in his columns. It is an attractive theory that we who are professional advocates of our own views, if we be independent, as *The Post* unquestionably is, are also judges, and, humanly speaking, infallible, but it has its risks. 'The world belongs to the saints, and we are the saints' is a tempting proposition. But are we?"

The Detroit *Free Press* believes that independence is achieved when both sides of the question have been, so far as possible, fairly presented; and as to what is a fair presentation the paper itself must of course be judge. Of the difficulties surrounding the maintenance of such an attitude *The Free Press* says in part:

"*The Free Press* speaks with some interest on this point, for in its attitude of an independent paper it has been confronted very often with the question what should and what should not be printed in regard to the money question. Since the campaign opened we have been literally overwhelmed with communications from both sides and have found it utterly impossible to print more than a tithe of what has been sent us on either. Our own views are well known and we have never taken any pains to disguise or conceal them; but we have aimed, as *The Republican* thinks we ought, to give the friends of opposing views an opportunity to present them regardless of the fact that in this State they have not been 'bereft of their usual medium of public communication.' We have done this not only because we regard the citizens as entitled to the public ear but because we believe it is the duty of a newspaper to present all sides of public questions so that its readers may have an opportunity to judge for themselves. We have been compelled to discard a good deal of irrelevant stuff and some veritable 'rot' on both sides; and we have not felt at liberty to print any argument from our opponents which seemed unsound without attempting at least to answer it; but with these qualifications we have endeavored to give the fullest possible chance to both sides to be heard. That we have left out much on both sides which the writers would have been glad to see in print is undoubtedly true. That we have left out some things which would have affected the judgment of our readers is quite possible. But we can honestly say that we have not intentionally left out anything for which we have space which seemed to us to be an honest, worthy presentation of the case for either side."

CAMPAIGN POETRY.

GOLD AND SILVER.

ALICE was a maiden who
Never wished a moment to
Join the money-bugs and vote,
But adown her back afloat
Was her hair of matchless gold—
Party emblem, we are told.

Alice was a darling wife,
Living just the peaceful life
Mothers know, and still her hair
Richly hung—beyond compare,
But when counted, it would run
Sixteen gold and silver one.

Alice was a "granny" dear
Loved throughout the gladstone year,
By a flock of tots, and lo!
Rivaling the drifted snow
Was her hair, that matchlessly
Fell in strands of silver free.

—P. V. Mighels, in *The Journal, New York*.

THE REAL QUESTION.

FOLKS is talkin' 'bout de money, 'bout de silvah an' de gold;
All de time de season's changin' an' de days is gittin' cold.
An' dey's wond'r'in' 'bout de metals, whethah we'll have one er
two.
While de price o' coal is risin' an' dey's two months' rent dats
due.

Some folks says dat gold's de only money dat is wuff de name,
Den de othahs rise an' tell 'em dat dey ought to be ashame,
An' dat silvah is de only thing to save us f' om de powah
Of de gold-bug ragin' 'roun' an' seekin' who he may devowah.

Well, you folks kin keep on shoutin' wif yo' gold er silvah cry,
But I tell you people hams is sceerce an' fowls is roostin' high.
An' hit ain't de so't o' money dat is pesterin' my min'.
But de question I want answered 's how to get at any kin'!

—Paul Dunbar, in *Harper's Weekly, New York*.

THE BATTLE OF MANIFESTOES.

No. 1.

[From Senator Jones; written on silver-gray paper and in red ink.]
"Mr. Hanna, you're a fryer-out-of-fat; and you're a liar;
You're a tyrant over workmen whom you've wickedly coerced.
Your Satanic mind's prolific of plots vicious and terrific,
But your venom is all harmless and we bid you do your worst."

No. 2.

[From Mr. Hanna, inscribed in bronze on the fly-leaf of a book entitled
"The Patriotism of Peace."]

"In support and in commission of the crime that's called sedition
You excel all other villains that I ever chanced to see.
You're devoid of sense or reason and your soul is steeped in
treason,
But you're squirming in your death throes and your words don't
frighten me."

No. 3.

[From Senator Jones, tattooed in blood upon a parchment made from the
skin of a white slave once owned by Mr. Hanna.]

"You're a foul and vicious vulture and the sons of agriculture
You would bury in a bondage that is sadder than a slave's;
You're a Shylock and a jobber, and a thug, a thief and robber,
But you'll find in next November that the flag of freedom waves."

No. 4.

[From Mr. Hanna, typewritten upon a part of the shroud of a laboring
man who starved to death under free-trade conditions.]

"Do you talk of flags a-flying, you infernal rogue who's trying
To degrade each crimson stripe and to grime over every star?
When we meet in the arena, you ex-rebel—you hyena—
I'll be pleased to show the people what a set of sin you are."

No. 5.

[From Senator Jones, written in black, gloomy, somber ink upon the
whitened skull of an honest workman, who was shot to death by Pinkerton men.]

"Outlaw, crook and body-snatcher, cormorant and wolf and
hatcher
Of dark, hellish plots and plannings, when we're done with you
you'll think

It was a buzz-saw you were fighting. . . . Please excuse this crampy writing.
But my stationery's dwindling and I'm getting out of ink."

No. 6.

[From Mr. Hanna, by polite word of mouth, over the telephone line which runs from the Auditorium to the Auditorium Annex, and each end of which is in close adjacency to a first-class bar.]

"Pray don't mention it—you traitor. We'll resume these letters later.
My own typewriter is burned out, I am honest to confide.
Won't you step across the street, you ex-slaveholder? I will meet you
At the tunnel. Mine is whisky with some seltzer on the side."
—*The Record, Chicago.*

INJUNCTION AGAINST PATROLLING BY STRIKERS.

A DECISION of special importance to organized labor has been made by the Supreme Court of Massachusetts (October 26). The court upholds an injunction restraining the International Furniture Workers' Union from maintaining a patrol in front of a Hanover Street, Boston, firm, "for the purpose of preventing persons from entering his employ, and from intimidating persons by threats or otherwise from entering his employ or continuing in his service, and from conspiring among themselves to prevent any person from entering his employ who might desire so to do." The majority of the court hold that the patrol was an unlawful means of intimidation and interference. The opinion says, in part:

"The report shows that following upon a strike of the plaintiff's workmen, the defendants conspired to prevent him from getting workmen, and thereby to prevent him from carrying on his business, unless and until he should adopt a certain schedule of prices. . . . The patrol [of two men most of the time] was maintained as one of the means of carrying out the defendants' plan, and it was used in combination with social pressure, threats of personal injury or unlawful harm, and persuasion to break existing contracts. It was thus one means of intimidation indirectly to the plaintiff and directly to persons actually employed or seeking to be employed by the plaintiff, and of rendering such employment unpleasant or intolerable to such persons. Such an act is an unlawful interference with the rights both of employer and of employee. An employer has a right to engage able persons who are willing to work for him at such prices as may be mutually agreed upon, and persons employed or seeking employment have a corresponding right to enter or remain in the employment of any person or corporation willing to employ them. These rights are secured by the Constitution itself. No one can lawfully interfere by force or intimidation to prevent employers or persons employed or wishing to be employed from the exercise of these rights.

"It is in Massachusetts, as in some other States, even made a criminal offense for one by intimidation or force to prevent or seek to prevent a person from entering into or continuing in the employment of a person or corporation. Intimidation is not limited to threats or violence, or of physical injury to person or property. It has a broader signification, and there also may be a moral intimidation which is illegal. Patrolling or picketing, under the circumstances stated in the report, has elements of intimidation. . . .

"The defendants contend that these acts were justifiable because they were only seeking to secure better wages for themselves, by compelling the plaintiff to accept their schedule of wages. This motive or purpose does not justify maintaining a patrol in front of the plaintiff's premises as a means of carrying out their conspiracies. A combination among persons merely to regulate their own contract is within allowable competition and is lawful, altho others may be indirectly affected thereby. But a combination to do injurious acts expressly directed to another by way of intimidation or constraint, either of himself or of persons employed or seeking to be employed by him, is outside of allowable competition, and is unlawful. . . .

"A conspiracy to interfere with the plaintiff's business by means of threats and intimidation and by maintaining a patrol in front of his premises in order to prevent persons from entering his employment, or in order to prevent persons who are in his employment from continuing therein, is unlawful, even tho such persons are not bound by contract to enter into or continue in his employment, and the injunction should not be so limited as to relate only to persons who are not bound by existing contracts."

The Chief Justice and Judge Holmes dissent (we quote from

the Springfield *Republican*) on the ground that no case of actual intimidation or violence has been made out, and that the lawfulness of approaching the non-union men and informing them of the situation and seeking peacefully to persuade them to keep away must be conceded to the strikers. Judge Holmes maintains practically that the freedom of organized labor to go so far as this is essential to the existence of labor combination and is a privilege no greater than is assumed by capital combination. If it is admitted that the acts complained of would be lawful in the case of a single individual, it must be admitted that they can not become unlawful when committed by several persons acting together. The contrary notion Judge Holmes pronounces untrue both on authority and principle. He proceeds to the larger view of the matter as follows:

"But it is not necessary to cite cases; it is plain from the slightest consideration of practical affairs or the most superficial reading of industrial history that free competition means combination, and that the organization of the world, now going on so fast, means an ever-increasing might and scope of combination. It seems to me futile to set our faces against this tendency. Whether beneficent on the whole, as I think it, or detrimental, it is inevitable, unless the fundamental axioms of society and even the fundamental conditions of life are to be changed.

"If it be true that workingmen may combine with a view, among other things, to getting as much as they can for their labor, just as capital may combine with a view to getting the greatest possible return, it must be trite that when combined they have the same liberty that combined capital has, to support their interests by argument, persuasion, and the bestowal or refusal of those advantages which they otherwise lawfully control.

"I can remember when many people thought that, apart from violence or breach of contract, strikes were wicked, as organized refusals to work. I suppose that intelligent economists and legislators have given up that notion to-day. I feel pretty confident that they equally will abandon the idea that an organized refusal by workmen of social intercourse with a man who shall enter their antagonist's employ, is unlawful, if it is dissociated from any threat of violence, and is made for the sole object of prevailing, if possible, in a contest with their employer about the rate of wages."

The Republican adds:

"Whether the injunction should have issued in the case as it appeared to the majority of the court, is a question not considered by any of the justices. As near as we can figure out the court is unanimous in the opinion that if an unlawful conspiracy could be charged against the strikers it would be proper for a court of equity to proceed against it with an injunction. In that case it would be proper for injunctions to issue in all cases of alleged infraction of the laws. But we can not suppose the court maintains such a position as this. The New York authorities, in the workingmen's conspiracy cases there in 1886, applied the law as it is usual to apply it. There was no injunction, as we recall. The alleged conspirators were arrested, tried, and punished in the ordinary way. Have these old and regular processes been outgrown in Massachusetts?"

THE INDIAN QUESTION AGAIN.

THE most important feature of the recent annual Indian conference at Lake Mohonk was Senator H. L. Dawes's speech in favor of putting the country occupied by the five so-called civilized tribes of the Indian Territory under State or territorial government. The Dawes commission appointed by the President in 1893 recommends the organization of a territorial government and the extension of United States courts into the Territory, and Mr. Dawes contends that the allotment of lands in severalty should be made to the Indian by his own act, by the Government of the United States, or by some court in equity. The attitude of the Dawes commission, it will be remembered, was the subject of sharpest criticism by Julian Ralph in *Harper's Weekly* (see LITERARY DIGEST, February 15, 1896). From personal investigation he declared that the Dawes plan was based on the expectation that the proposed allotment would result in white ownership and in the pauperization of the Indian. We reproduce the main

points of Mr. Dawes's address at Mohonk as given in *The Outlook*:

"Why is it that this Territory is left without State or territorial government? There is no answer in law or in the Constitution, much less in the possibilities of continuance. It grows out of the belief of the people of the United States that somehow or other they have bound themselves to let it be so—the belief that the United States has abdicated authority over these people. If it is so, it is to be respected and adhered to so long as the public safety will permit, but no longer. I respect the sentiment that is solicitous lest we should violate the treaty rights of these people. But I am unable to come to the conclusion that we ever did or ever had the power to abdicate our authority over any foot of the territory governed by the Constitution and the flag of this country. It was beyond the power of this Government under the Constitution to do it. The Constitution is the measure of the power of every branch of this Government. Congress sold this land to those people for a purpose, but the rules and regulations concerning it, the government of it, it not only never did sell to them, but never could have sold. The Congress of the United States has never attempted to do this. Whatever was done was in a sort of treaty not made by Congress, and there is not a jot of authority in the Constitution for those people to set up a government over a portion of the people of this country that is independent of the United States. The title as conveyed to these nations for the benefit of the people. It was put in their hands as trustees for each and every one of the citizen Indians. Every one of these treaties contemplates two things—first, they shall hold this land strictly for the use of each and every Indian, share and share alike, and they provide that the old system should pass away. They provide that whenever they choose they may take land in allotment, and the United States shall survey the land for them at its own expense; that whenever they choose they may establish a territorial government and have a delegate in Congress. This is what the commission has been importuning the United States at one end and the Indians at the other to do. And that is what those who hold the power and are gathering the fruits of their iniquitous greed into their pockets have resisted to this day. This commission has asked for the violation of no treaty obligation. We were charged from the beginning to say to these people, Our desire is that you shall do this yourselves. The condition of things is growing worse every hour that it continues. No description of the crimes committed will compare with the reality, and it was our duty to impress upon them that a change must come. And I am glad to say that the light is breaking in upon them. They begin to see that the end has come, and they are beginning to negotiate with us now. Suppose they have an independent government, who made it? The United States made it, and it can unmake it. While the property conveyed to these people is a vested right that can never be taken from them, the political status is not a vested right. There is no political condition that is a vested right. It is constantly being changed by the power that made it; and the power that made whatever independent authority is there was the nation, and the United States has the power to resume it. These nations held the title in trust for the people. What have they done? They have misappropriated the trust. What is plainer than that if a trustee violates a trust he may be removed? It is in behalf of the Indian, not of the white men, that we were sent down there; and it is in behalf of the Indian that we plead to have his possessions allotted to him, by his own act, by the Government of the United States, or by some court in equity."

The report of the conference in *City and State*, Philadelphia, asserts that the speech produced a profound impression, that was quite unanimous, as a complete refutation of accusations made against the commission. It also refers to a voluminous report made to the Indian Rights Association by Charles F. Meserve as establishing the facts which support Mr. Dawes's assertions.

Reviewing the work of the Mohonk conference, *The Congregationalist* of Boston says in part:

"During its existence a public-school system for Indians has been organized and so effectively administered that the large majority of those of school age are enrolled as pupils. The spoils system has been practically overthrown, and nearly all the government employees connected with the Indians are now appointed

on the basis of fitness for their work. More than 50,000 individual allotments of land have been made since the allotment system was first put in operation nearly ten years ago. Multitudes of Indian families are settled on homesteads and, having been provided by the Government with materials for building, tools, and seeds, are prospering as farmers. Many also are scattered through the land engaged in various other industries. Considerably more than half of the Indians in the United States are self-supporting; many thousands have become voters and pay taxes as citizens. Nearly all these changes have been brought about since the inauguration of the Lake Mohonk conference, and in securing them it has been a very influential factor. It has gathered annually representatives of the Government of missions to the Indians, of schools, of various organizations such as the Indian Rights Association, of Indians and their friends; and every year three days have been spent in discussions of the best ways by labor and legislation, by teaching and preaching, and guiding the Indian in his domestic and business affairs, to bring him to manhood and citizenship. . . .

"That there is still abundant work for this conference is made evident by the platform adopted last week, the most important features of which were as follows: To abolish the tribal system as soon as possible; to dispense with Indian agents where Indians are on allotments; to protect Indians against land-grabbers, gamblers, and liquor-sellers; to retain good agents, and the present superintendent of Indian education under the next Administration; to encourage the incorporation of Indian schools into the State school systems; to promote the passage of the pending Curtis bill, which will enable the Dawes commission to bring the Indians in the Indian Territory into the full rights of citizenship; to bring the natives of Alaska under the protection of organized territorial law; and to urge the churches to more vigorous work through their societies to Christianize the Indians."

"CLASSES AND MASSES."

TO disprove the truth of the allegation that the rich are getting richer and the poor poorer, and that the middle classes are thus being crushed out, is the task undertaken by W. H. Mallock, the well-known English writer on economics and philosophic topics. The sub-title of his new book (the title of which is given at the head of this article) is "Wealth, Hopes, and Welfare in the United Kingdom," and he uses estimates of the wealth of the rich, poor-law statistics, census and income-tax returns to sustain his contention, in which, while treating of conditions in England alone, he deals with the general problem of the distribution of wealth common to all countries.

Mr. Mallock says that it is wrong to consider the unfortunates as a result of the present industrial system:

"The unfortunate class of to-day is not in any sense a sign or product of anything special in our modern industrial system. A similar class existed before that system was born; and that system, as I have said, has relatively reduced and not increased its numbers. The right way, indeed, in which to regard it is, not as a product of that system, but rather as something which has resisted it—not as part of it, but as something which has failed to be absorbed by it; and the real problem for philanthropists and reformers is not how to interfere with existing economic tendencies, but how, so far as possible, to bring the residuum under their influence. In considering, therefore, what these economic tendencies are, we must put the unfortunate class altogether on one side; that is to say, out of the 37,000,000 inhabitants of this country we must put aside the exceptional case of 3,000,000, and confine our attention to the representative case of 34,000,000.

"If we do this we shall find that the saying which I began with quoting, namely, that the rich are getting richer, and the poor are getting poorer, and the middle class are being crushed out, is not only not a true statement of facts, but is in every word an absolute exact inversion of them. We shall find that the poor are getting richer, the rich, on an average, getting poorer, and that of all classes in the community the middle class is growing the fastest."

Mr. Mallock gets his relative reduction of the poor from returns

under the income-tax law. The increase of the classes that pay income-tax has been more rapid than the increase of population; the population increased from 27,000,000 to 35,000,000, the income-tax payers from 1,500,000 to 4,700,000, showing that the growth in wealth of the rich and the middle classes does not mean the growth of fortunes already established, but the constant creation of new fortunes, small or large, by individuals rising from the ranks of the working-classes.

Mr. Mallock makes the rich include persons whose incomes are above \$5,000 a year; the middle classes, persons with incomes between \$750 and \$5,000; the working-classes, persons with incomes less than \$750. He finds that in thirty years the number of the middle-class families has been increased from 300,000 to 990,000, of the rich from 24,000 to 60,000, an increase of 690,000 middle-class families to 36,000 rich families. "The middle classes are increasing with far greater rapidity than the rich—in fact, their increase is the most distinctive and extraordinary feature of the time; while if we compare their increase with that of the working-classes, it becomes more startling and extraordinary still."

"The total population increased from about 27,500,000 to 35,000,000, while the income-tax paying population was, as has been said already, 1,500,000 in 1850, and more than 4,500,000 in 1881. If, then, we deduct these two amounts from the totals at the two dates we have a working-class population of 26,000,000 in 1850, and of 30,500,000 in 1881. The working-classes have increased, therefore, by about 15 per cent., while the middle classes have increased by more than 300 per cent."

In subdividing the rich, Mr. Mallock discovers some ground for the popular statement, because the increase of those with incomes exceeding \$15,000 is three times that of those with incomes between \$15,000 and \$5,000; 27,000 of the former to 9,000 of the latter, the total number in 1881 being 45,000 of the first rich class to 15,000 of the second. Dismissing 230 very rich persons as "exceptional," he maintains that—

"the rich class has not only increased in numbers much more slowly than the middle class, but the persons composing it have individually grown poorer instead of richer; while the persons composing the larger section of the middle class have grown individually richer as well as more numerous. The incomes, indeed, of those who have between \$3,000 and \$5,000 a year have remained nearly stationary, the average income being, for both 1850 and 1881, \$3,675; but the incomes of those with less than \$3,000 have increased on the average something like 4 per cent.; while the incomes of the rich, with the exception of 3,000 persons—that is to say, the income of nineteen twentieths of the whole body, possessing sixteen twentieths of that body's aggregate wealth—have decreased on an average by nearly 7 per cent."

The working-classes, according to Mr. Mallock, instead of getting poorer, instead of finding it harder to gain a living, have increased, not in numbers, because they are continually recruiting the middle classes, but in wealth—both aggregate and average individual income—faster than any other class in the community. He states their condition thus:

"During the first sixty years of this century the aggregate incomes of the working-classes rose to such an extent that in the year 1860 it was equal (all deductions for the increase of population being made) to the income of all classes combined in the year 1800. But there is a far more extraordinary fact to follow, and that is that a result precisely similar has been since accomplished in one half of the time. In 1880 the aggregate income of the working-classes was (all deductions for the increase of population being made) more than equal to the income of all classes in the year 1850. Thus, the working-classes in 1860 were in precisely the same pecuniary position as the working-classes of 1800 would have been had the entire wealth of the kingdom been placed in their hands; and, secondly, the working-classes of to-day are in a better pecuniary position than their fathers would have been could they have plundered and divided between them the wealth of every rich and middle-class man in the kingdom at the time of the building of the first great exhibition."

Mr. Mallock declares that statements concerning overcrowding in tenements are misleading, and he shows that no causal relation can be established between high rents and overcrowding. He maintains that smaller businesses, instead of being crushed out by the "capitalistic" system, are increasing more rapidly than the population. He also attacks the "minimum-wage" doctrine and the idea that a reasonable minimum can be maintained by regulating the prices of commodities produced.

HOW THE SUPREME COURT DECIDES CASES.

JUSTICE HARLAN, of the Supreme Court of the United States, at a banquet in Cincinnati, Ohio, October 3, gave the following interesting account of the method pursued by that body in deciding cases before it:

"In my intercourse with the members of the bar I have found to my great surprise that the impression prevails with some that cases, after being submitted, are divided among the judges, and that the court bases its judgment in each one wholly upon the report made by some one judge to whom that case has been assigned for examination and report. I have met with lawyers who actually believed that the opinion was written before the case was decided in conference, and that the only member of the court who fully examined the record and briefs was the one who prepared the opinion.

"It is my duty to say that the business in our court is not conducted in any such mode. Each justice is furnished with a printed copy of the record and with a copy of each brief filed, and each one examines the records and briefs at his chambers before the case is taken up for consideration. The cases are thoroughly discussed in conference—the discussion in some being necessarily more extended than in others. The discussion being concluded—and it is never concluded until each member of the court has said all that he desires to say—the roll is called, and each justice present and participating in the decision votes to affirm, reverse, or modify, as his examination and reflection suggests. The Chief Justice, after the conference, and without consulting his brethren, distributes the cases so decided for opinions. No justice knows, at the time he votes in a particular case, that he will be asked to become the organ of the court in that case; nor does any member of the court ask that a particular case be assigned to him.

"The next step is the preparation of the opinion by the justice to whom it has been assigned. The opinion, when prepared, is privately printed, and a copy placed in the hands of each member of the court for examination and criticism. It is examined by each justice, and returned to the author, with such criticisms and objections as are deemed necessary. If these objections are of a serious kind, affecting the general trend of the opinion, the writer calls the attention of the justices to them, that they may be passed upon. The author adopts such suggestions of mere form as meet his views. If objections are made to which the writer does not agree, they are considered in conference, and are sustained or overruled as the majority may determine. The opinion is reprinted so as to express the final conclusions of the court, and is then filed.

"Thus, you will observe, not only is the utmost care taken to make the opinion express the views of the court, but that the final judgment rests, in every case decided, upon the examination by each member of the court of the record and briefs. Let me say that, during my entire service in the Supreme Court, I have not known a single instance in which the court has determined a case merely upon the report of one or more justices as to what was contained in the record and as to what questions were properly presented by it. When you find an opinion of the court on file and published, the profession have the right to take it as expressing the deliberate views of the court, based upon a careful examination of the records and briefs by each justice participating in the judgment."

THE daily beverage of the great powers—Porte whine.—*Punch, London.*

ONE thing the election will not settle: That either political party has a mortgage on the flag.—*The Record, Chicago.*

BRYAN never was a rail-splitter, but as a party splitter he stands without a rival.—*The Press, New York.*

LETTERS AND ART.

EARLY RECOLLECTIONS OF BRET HARTE.

IT is now nearly thirty years since "The Luck of Roaring Camp" made its first appearance, betokening a new and important arrival in the world of letters. The complete edition of Bret Harte's works, now in press, comprise fourteen volumes, with an aggregate of 6,000 pages, in which appear the titles of 160 sketches and tales, long or short, in addition to those of the poems, which make up one of the volumes. Of the stories and sketches, the great majority treat of life on the Pacific coast, tho New England, Old England, and Germany have at times furnished the author a background. These facts are brought out by Charles Warren Stoddard (*Atlantic Monthly*, November), who adds that "of all these studies, it is safe to assert that not one is an acknowledged failure, tho they necessarily vary in interest, in artistic merit, and popularity."

Mr. Stoddard's article treats chiefly of Bret Harte's early days, the period following his arrival in California, in 1854, at the age of fifteen. We quote from the article:

"It was a lucky fate that drove Bret Harte afield when he was all eyes, when his wits were wide awake, and he had a healthy, youthful thirst for adventure. Fate made of him for a time a country schoolmaster, and some of the finely finished studies he has given us are the direct results of that experience; it lured him to learn the printer's trade; he sat in the seat of the scornful—a village editor; he was an express messenger in the mountains when the office was the target of every lawless rifle in the territory; he was glutted with adventurous experiences; he bore a charmed life. Probably his youth was his salvation, for he ran a thousand risks, yet seemed only to gain in health and spirits; and all the while he was unconsciously accumulating the most precious material that could fall to the lot of a writer—the lights and shadows, the color, the details of a life unique, as brief as it was brilliant, and one never to be lived again under the sun or stars."

We are told of Bret Harte's work as compositor on *The Golden Era*, of San Francisco, in which position he began his literary work, his "M'liss" appearing in time in the columns of that journal. Afterward he wrote for *The Californian*, begun in 1864. But his real bid for fame came four years later, and Mr. Stoddard tells us of it as follows:

"In July, 1868, when *The Overland Monthly* was founded, Bret Harte became its editor. Mr. Rounseville Wildman, the editor of *The Overland Monthly*, New Series, has recently written: 'When Anton Roman made up his mind to establish a monthly magazine in connection with his publishing and book-selling business, he did so with the advice of Noah Brooks, Charles Warren Stoddard, B. B. Redding, W. C. Bartlett, and others, for most of whom he had already published books. When the question of a suitable editor arose, Stoddard recommended Bret Harte, then an almost unknown writer on *The Golden Era*, at that time a popular weekly. Bret Harte accepted with some misgivings as to financial matters, but was reassured when Roman showed him pledges of support by advertising patronage up to nine hundred dollars a month, which he had secured in advance.' In the August number of that magazine appeared 'The Luck of Roaring Camp.' If Mr. Harte had been in doubt as to his vocation before, that doubt was now dispelled forever. Never was a more emphatic or unquestionable literary success. That success began in the composing-room, when a female compositor revolted at the unaccustomed combination of mental force, virility, and originality. No doubt it was all very sudden and unexpected; it shook the editorial and composing-rooms, the business office, and a limited number of worthy people who had seen 'The Luck' in manuscript, as they had never been shaken save by the notorious Californian earthquake. The climax was precipitated when the justly indignant editor, whose motives, literary judgment, and good taste had been impeached, declared that 'The Luck of Roaring Camp' should appear in the very next number of *The Overland Monthly*, or he would resign his office.

Wisdom finally prevailed; the article appeared; *The Overland's* success was assured, and its editor was famous."

We are told that Bret Harte was "fastidious to a degree," and "could not overlook a lack of finish in the manuscript offered him." A further insight into his method is given in the following incidents:

"One day I found him pacing the floor of his office in the United States Branch Mint; he was knitting his brows and staring at vacancy—I wondered why. He was watching and waiting for a word, the right word, the one word of all others to fit into a line of recently written prose. I suggested one; it would not answer; it must be a word of two syllables, or the natural rhythm of the sentence would suffer. Thus he perfected his prose. Once when he had taken me to task for a bit of careless work, then under his critical eye, and complained of a false number, I thought to turn away his wrath by a soft answer: I told him that I had just met a man who had wept over a certain passage in one of his sketches. 'Well,' said Harte, 'I wept when I wrote it!'"

A VADE-MECUM FOR THE WOULD-BE WRITER.

IN 1894 Mr. Arlo Bates, the well-known novelist and critic, delivered a course of lectures on Advanced English Composition in the Lowell Free Classes. He now publishes them through Houghton, Mifflin & Co. in a volume called "Talks on Writing English"—a rather clumsy title, by the way—and he may expect, we think, to find them as well received by the public at large as they were by his original audience.

Mr. Bates is eminently sound in the main and always practical. Taken all in all, so far as it goes his book is as good an introduction to the technical study and practise of literature as at present exists. He deals in clear and well-informed chapters with most of the problems that confront the young writer; with the methods and principles of the art of writing, its means and effects. In a word he explains the technic of literature; and his book is a book for readers as well as writers, and those who wish to be writers.

The way to write, he well says, is to write; and (in an admirable after-thought) to rewrite. He urges the student to careful revision, patient reconstruction, unsparing self-criticism. "Patient, painstaking, untiring work is the essential thing." He is strong for simplicity, and the use of language understood of the people. Constantly, he remarks, authors address themselves to the general public in language which they know or might know the general public do not understand." Here is his advice:

"In writing, the safest guide in this respect is sound, homely common sense. Write without nonsense in the way of self-consciousness or affectation. Make it always a rule in general composition to aim at the simple, average man; to write so that the traditionally foolish wayfaring man need not err therein. Remember that the aim is not to write so that one may be understood, but to write that one can not be misunderstood.

"Absurdly enough, human vanity comes in here. Untrained writers are apt to feel that they lower themselves if they condescend to write for the intellectual bourgeoisie. Many a clever young author has come to grief because he could not bring himself to use simple language lest it should seem that he had not command of more elaborate diction. He has failed because he could not be willing to address the ordinary reader lest he thereby might appear to show that he had not the gift of speaking to the learned. The great writers are men who are free from this weakness; who are intent upon making their message understood, and not upon preserving a foolish appearance of superiority."

And here is a note on "fine writing":

"An effeminate form of striving for effect is what is known as 'fine writing.' 'Fine writing' is a fault so gross that it is not necessary to waste many words on it. It need only be said that

there is no more certain indication of a hopelessly diseased literary taste, or of a hopelessly depraved habit of composition, than this absurdly antiquated verbal vice. Of course no writer who produces literature is guilty of it, but I somewhere have picked up an example which so happily illustrates all that could be said on the subject that I can not forbear to quote it. It is from a novel called 'Barabbas,' by Miss Marie Corelli, and is part of the description of the appearance of Christ before Pontius Pilate. Water having been brought, Pilate, according to Miss Corelli, thus proceeded :

"Slowly lowering his hands, he dipped them in the shining bowl, rinsing them over and over again in the clear, cold element, which sparkled in its polished receptacle like an opal against the fire."

"The Bible finds it possible to say all of this that is necessary in the words :

"Pilate took water, and washed his hands."

Here again is sound counsel for all writers :

"Do not write to discover what you think, or how you feel on a subject. These questions are to be settled before writing is begun. In half the themes which I read, it is apparent that the writer has been going ahead in a sort of forlorn hope of ultimately learning his own opinions. To be in doubt when one begins, either of where one is bound or of how the attempt to get there is to be made, is as fatal in writing as in horse-racing. There is a good deal of what might be called the June-bug style of composition. Just as a beetle bangs his clumsy thick head against a window or a netting in hope that he may chance to strike a place where he can get through to the lamp within, so the June-bug writer goes banging absurdly down his page, bumping against any obstacle, trusting to fate and the chapter of accidents to show somewhere and somehow a way through. The man who has learned to write does not begin until he has an idea what his way through is to be. The thing clear in his mind, he goes consistently toward it, and his consistency is what is called keeping the point in view."

And here is a notable passage on originality :

"The novelty which is within the reach of all is that of originality. It seems at first startling to speak of originality as within common reach when we take up every day books wherein the writers show so absolute a lack of all originality that they shake one's very belief in original sin. Yet remember what Flaubert said to De Maupassant : 'The smallest thing has in it something unknown. Discover it. . . . That is the way to become original.' Life can never appear the same to any two human beings, because no two look at it with the same eyes or with the same mind. The original writer is he who sets down his own thoughts, who shows to others what is exactly in his own brain and heart. It is not within the power of every author thus to create profoundly fresh and inspiring works; but it is within the reach of all to say something which shall be at once new and individual and vital.

"What is called individuality is the result of this frank and sincere speaking of the thought which comes to the writer and as it comes to the writer. It is needful to be on one's guard lest sometimes instead of being guided by sincerity and natural honesty one fall into the trick of using particular forms of diction or construction. We are exposed to the danger of imitating ourselves. Having once written a thing which by its honesty and frankness was impressive, there is a temptation to go on repeating the same thing or to try to do something which shall seem like it. In this way arise what are known as mannerisms. The difference between individuality and mannerism is that between sincerity and egotism; between personality and affectation. Individuality in style is an honest embodying of that which makes the writer different from any other man alive; mannerism is the sham—if unconscious—effort to appear different. Be truthfully exact in saying nothing but what is really felt, and individuality is as sure as mannerism is impossible."

And here, to finish with, is a denunciation of flippancy which is surely justified to judge by the periodicals, the plays, and the papers :

"There is one thing of which he who desires to write literature may be sure, and that is that the unpardonable sin in this as in

all art is flippancy. Flippancy is the prevailing literary vice of the age. The periodicals are perhaps more largely to blame for this than any other single cause, but newspapers and magazines by no means have the whole responsibility in this matter. The desire for amusement has eaten us up. The overworked and nervous public desires entertainment which shall make no call on the intellect and as little as possible on the perception. The man who could devise the means of amusing his fellows without their being obliged even to take the trouble to be aware of it would almost be deified by this age. The modern imagination is harder to awaken than the Sleeping Beauty. An audience at the theater to-day can not be persuaded to do anything for itself. In the days of Shakespeare a playcard on the stage transferred all the beholders into the Forest of Arden or to the enchanted isle of Prospero. To-day it is difficult to induce the spectators to second the most elaborate devices which have been contrived by scene-painter and carpenter to assist their sluggish fancy. There is even a large class apparently so completely atrophied mentally as to be unable to follow a simple plot on the stage. 'Variety shows' to-day take the place which real plays held once; short stories with only so much substance as admits of their being beaten up like the white of an egg on a custard are languidly read by the million; and we have even replaced criticism by a sort of shallow flippancy for which no other name seems to me so appropriate as literary skirt-dancing. To be clever in the most superficial sense of that word, to be vulgarly glib, to reverence nothing, and above all to be smart and amusing, seems to be the sum and substance of the creed of writers who practise this art. They substitute adroitness for depth, scoffing for sentiment, and rapidity for brilliancy. Their one aim is to entertain the idle mind, and to win from astonishment the applause which they have not the wit to gain from approbation. The literary gymnastics of writers of these flippant pseudo-criticisms are hardly more intellectual than the supple evolution of the ballet-girl, and it is to be doubted if the dance is not the more moral and less debasing of the two."

Calvè and Melba on American Artists.—One may have suspicions that Mme. Emma Calvè is using a little of what the estimable Sam Slick called "soft sawder" when, in *The Ladies' Home Journal* (November), she predicts that the Americans will be the "conquering race in music;" but she argues rationally in support of her belief as follows :

"The Americans have, it seems to me, in the field of music, and especially in the field of vocal music, all of the characteristics of the conquering race. They are possessed naturally of the most exquisite voices, which, when properly cultivated and trained, are almost unrivaled; they have indomitable energy, perseverance, and pluck; they stop at nothing, are deterred by no trouble and prevented by no obstacle. Poverty, weariness, exertion, hard work—none of these living specters which affright and terrify the average art-worker has terrors for them. Their physique and their temperament seem made for toil and to surmount discouragement, and the success which they are daily achieving, in the field of both operatic and concert singing, is testimony to their natural fitness for accomplishment, and to their ability to excel. They seem, in fact, to be most lavishly fitted by nature for the parts they are assuming. To these gifts of voice, energy, pluck, and perseverance they frequently add a beauty of face and grace of form and movement which the public recognizes as most important factors in the success of the singer's career. They have, too, the temperament which makes great artists and great actresses, the artistic feeling which has for its standard perfection, and which is satisfied with nothing less."

In the same magazine Mme. Melba expresses her opinion that "for the average singer America offers most excellent teachers; she can find all she needs at home." For operatic singing some foreign training is requisite, but no girl should go abroad for vocal instruction until her voice has been passed upon by at least two or three disinterested musical artists.

RUDYARD KIPLING is said to have received \$12,000 for the serial rights of his new novel "Captain Courageous," and \$15,000 as advance royalty on the story in book form—\$27,000 before a page of type was set!

IN THE CASE OF GRISWOLD VS. POE.

IN this celebrated and much embittered case, Thomas Dunn English now comes forward to take the stand as a witness for the prosecution. He most distinctly gives to Mr. Poe a bad moral character, and describes his conduct as disgraceful on more than one occasion and in more than one respect.

Mr. English, it seems, has been writing his "Memories of Men and Things during Over Sixty Years of Active Life." From the manuscript of this work, *The Independent* extracts reminiscences concerning Poe. In 1839 the writer met Poe in the office of Burton's *Gentleman's Magazine*, and, their intimacy increasing, Mr. English became a frequent visitor to Poe's family. He writes:

"It was some time before I discovered anything about Poe's habits that was not proper. But an accident occurred during the very time in which he declares 'before God,' in a letter to Snodgrass, that he was temperate, which opened my eyes to a new phase in his character. I was passing along the street one night on my way homeward, when I saw some one struggling in a vain attempt to raise himself from the gutter. Supposing the person had tripped and fallen, I bent forward and assisted him to arise. To my utter astonishment I found it was Poe. He recognized me, and was very effusive in his recognition. I volunteered to see him home, but had some difficulty to prevent his apparent desire to survey the sidewalk by a series of triangles. I managed to get him through the front gate of his yard to the front door. The house stood back, and was only a part of a house. They had a habit at that time in Philadelphia of building houses so that there was a stairway between dining-room and kitchen back, and the parlor in front. The owner of this house had only built the rear portion, and the ground where the front was to stand in future had been turned into a grassplot, with a flower border against the adjoining brick wall. I knocked at the door, and Mrs. Clemm opened it. Raising her voice, she cried: 'You make Eddie drunk, and then you bring him home.' As I was turning away, Poe grasped me by the shoulder and said: 'Never mind the old —; come in.'

"I shook myself from his clutch and, merely telling Mrs. Clemm that if I found Eddie in the gutter again I'd leave him there, went on my way.

"Three days after when I saw Poe—for if I remember rightly the next two days he was not at the office—he was heartily ashamed of the matter, and said that it was an unusual thing with him, and would never occur again.

"For some weeks I saw Poe occasionally at the office and elsewhere, industrious as a beaver. I think it was several weeks before I observed any other aberration. Then I heard through two or three persons that Poe had been found gloriously drunk in the street after nightfall, and had been helped home. I did not see him, however, in that condition; for it was some time before I called at the office of the magazine, and then found Poe clothed and in his right mind.

"In the mean time Poe had shown me the prospectus of a new magazine, and explained to me at great length his views as to its conduct. He said he had given it its name because he intended to write his criticisms with an iron pen, and that he would make criticism a marked feature. Afterward he changed the name to the *Penn Magazine*, and got out a new prospectus, differing, if I remember, but little from the old one. He told me that he intended to print a number of these, and send them by post to Burton's subscribers; he excused himself by saying that most of these people would as soon take two magazines as one.

"It was not long, however, before there was trouble in the office. Burton went off to play somewhere as a star, and left Poe in full charge. On his return some time afterward, close to the day of monthly publication, he found Poe absent and that in the interim he had furnished no copy to the printer, leaving everything at a standstill. When Poe came in, Burton rated him roundly for his neglect, and Poe became abusive in return, and, if his own statement may be believed, called his employer a blackguard and a scoundrel. Burton's version of his language made the expressions worse in their nature. I was not present, but heard the statements of both parties later on. I also heard the statement of Mr. George R. Graham, who was present, and

repeated that in one of my open letters to Mr. Ingram, published ten years since, from which I quote. Graham said to me in the presence of Mr. Joseph Atkinson, the managing editor of the Newark *Journal*, and in the office of that paper, that the language of Poe was most foul and abusive on the occasion referred to. He described it rather minutely, and, when he had done, I said to him: 'You have told me before how disgraceful were the causes which severed your connection with Poe, and how, with that and this, can you defend the man?' Graham's answer was: 'Oh that's all right; but I hate Griswold.'

After Burton sold his magazine to Graham, the latter reengaged Poe as editor; but the poet could not get along much better with Graham than with Burton. We quote again:

"During his connection with Graham, however, his breaks in the way of indulgence in stimulants were not uncommon. Graham bore with this, but finally the two parted. Poe was very angry at Graham, and told me that he intended to write him down. Shortly afterward he brought to me a manuscript entitled, I think, 'The Life of Thingum Bod, late Literary Editor of the Goosetherumfoode.' This he assured me was a transcript of Graham's personal history. He read it to me, and tho it was rather amusing, I could see that it was wholly imaginative slander, and gave none of Graham's history at all. It was afterward published, I believe, somewhere. Graham never resented this attack, which he considered foolish, and seemed rather to feel kindly than otherwise toward his ex-critic, tho he told me a deal about Poe's habits and acts, which as it was second-hand I shall not repeat here. When after Poe's death, Graham joined in the cabal to whiten Poe and blacken Griswold, I could not understand his action until I had obtained the cause, as I have previously stated, from Graham himself.

"Poe's after-career in Philadelphia was marked by the same occurrence at intervals of his violations of sobriety, and the town became full of scandalous stories about his conduct in other respects."

Mr. English adds that Poe was not an habitual drunkard, but his offenses were committed at irregular intervals, and, as has been often said, a slight amount of liquor would upset his reason.

HAS THE ART OF WRITING WEAKENED
OUR MENTAL POWERS?

AT a recent meeting of the British Association Prof. Flinders Petrie, the well-known Egyptologist, read a paper on the results of writing and reading upon the mental powers of mankind. The position taken by him was that the powers of observation, of memory, and of thought have all been weakened by the art of letters. The following is an abstract of the paper as given in *The Spectator*:

"Man, he informed the British Association, has gained very little in power from the invention of writing,—indeed it may be doubted if he has not lost something very considerable, which we do not perceive because 'we are drunken with writing.' The 'fetters of writing hold us back from the living touch with nature.' This 'trust in writing has plainly deadened the memory of the senses.' The 'flagging thought has, by the bonds of writing, lost all life, and become a mere carcass, senseless and corrupt.' 'That ground'—the study of man in nature—is being steadily cut away by the growing trust in the power of mere words, and by the habit of learning at second-hand through the minds of others which is the bane of the modern system.' Mr. Petrie finds that art was most vigorous and original when neither artists nor patrons could read, and that the ornaments and luxuries of life were then more completely finished; 'the highest skill, the finest taste, the keenest insight are reached without the use of recorded words.' Even as regards thought, it may, he thinks, be doubted whether writing is an advantage, whether epic poetry, and lyric poetry, and dramatic poetry were not in succession killed in early Greece by over-much writing, and by that departure from nature or the reality of things which that rather contemptible, tho possibly necessary, device for stereotyping knowledge inevitably produces. Mr. Petrie, in fact, tho he has probably read most things,

bids us not boast of reading, for originality and force began and very nearly ended with the unlettered. The cave-dwellers pictured the mammoth in a more living way than we can do it."

In its comments on these utterances *The Spectator* begins by admitting that we exaggerate the value of the power of record, and that a well-developed civilization is shown to have been possible among a people who never wrote or read a word. It continues:

"The arts of agriculture, metal-working, and architecture, possibly of painting and music, and certainly of sculpture, had their commencement, and attained a certain perfectness, in Egypt, Greece, China, India, and Peru while those who practised them were still unable to write down their knowledge, and therefore never educated themselves by reading. Men as unlettered as our plowmen were before Mr. Forster passed his Act, founded cities, built mighty temples, made elaborate ornaments, invented weapons, and built boats, and even, it is probable, thought out some of the deepest problems of religion, metaphysics, and physics. Mental power was antecedent to the power of record through written characters, which express not things but the words we have invented whereby things may be described. It is quite possible that the men who built the temple of Luxor could not read, that Homer, or the rhapsodists whom we include in that name, could not write, that Gautama discerned and transmitted what of wisdom he had reached in his meditations without ever having learned how to wield a stylus or a pen."

While *The Spectator* does not take issue with Professor Petrie on his statements of fact, it does dispute his method of accounting for them. And, first, it asks, was there ever a time since man emerged from a semi-animal condition that he did not possess the power of record? The only difference between times long past and the present is that the methods of recording were then less perfect than now. It disputes his conclusions further:

"Is the designer of the Forth Bridge really the inferior in originality of the man who built the first pyramid? We can not see it any more than we can see why Mr. Petrie thinks that the power of observing nature grows dull because men are 'drunken with writing.' Grant that the cave-dweller or the Greek or the Egyptian, or the artist who modeled the bulls about which Mr. Petrie is so eloquent, observed nature very closely, did they observe her more closely than Mr. Darwin or Lord Kelvin, both of them men addicted to reading and writing? It is possible, almost certain, that Professor Röntgen knows his alphabet, yet it is difficult even to think of a power of observation more searching or more accurate than his must be. That the Greek had artistic instinct such as has been given to few, hardly even to a scholar like Leonardo da Vinci, is doubtless true; but the assumption that he would have possessed less of it had he been able to write—which he often must have been—is surely a very wild one. Mr. Petrie would not deny that the first distinction between the intellect of the animal and the intellect of man is that the latter can accumulate knowledge; and the power of writing is nothing but a power of easily accumulating knowledge in such a way that it can not be altered or deteriorated, tho it may be enlarged or improved. That more may be learned from nature than from books may be true—tho it is not true of every branch of thought, as, for instance, mathematics—but in what way does the knowledge of a particular method of keeping records impair the power of recurring to nature for first-hand suggestion?"

Nor does *The Spectator* admit that the power of memory possessed by the ancients was greater than that possessed by us now. It is true that Homer may have recited his poems from memory, but the actors of to-day could do the same thing if they were paid for it, and there are many bank-clerks who remember in rough but fairly accurate detail the position of two thousand and five hundred separate accounts. It concludes:

"We recognize as fully as Mr. Petrie that men without letters may be cultured men, and have protested—quite in vain—for thirty years against the Western contempt for Asiatic civilizations; but to tell us that the modern method of recording the acquisitions of thought has weakened thought is rather a trial to one's intellectual patience."

CONFessions OF ELIZABETH STUART PHELPS.

MRS. PHELPS-WARD (who continues to put her maiden name to her writings) is opening her heart with delightful frankness nowadays to the fortunate readers of *McClure's Magazine*. The latest instalment from her (November issue) has for its title "A Novelist's Views of Novel-Writing," but it is more autobiographical than argumentative, ranging from her views of homeopathy to those on the future of the short story. We quote some of these "confessions" (which are already out in book-form also), beginning with her "creed." By way of preface she remarks that the literary artist and the social reformer have all her life been at war within her, striving to possess her energies; or, as she expresses it: "the reformer's blood and the student's blood have always had an uncomfortable time of it together in my veins." Yet, she adds, while the duties of student and writer have often encroached upon her power to throw her life into moral reforms, she is not conscious that her interest in moral reforms has ever encroached upon her power to write or study. And now her creed:

"The creed is short, tho it has taken a long time to formulate it.

"I believe in the life everlasting, which is sure to be; and that it is the first duty of Christian faith to present that life in a form more attractive to the majority of men than the life that now is.

"I believe in women, and in their right to their own best possibilities in every department of life.

"I believe that the methods of dress practised among women are a marked hindrance to the realization of these possibilities, and that they should be scorned or persuaded out of society.

"I believe that the miseries consequent on the manufacture and sale of intoxicating liquors are so great as to command imperiously the attention of all dedicated lives; and that, while the abolition of American slavery was numerically first, the abolition of the liquor traffic is not morally second.

"I believe that the urgent protest against vivisection which marks our immediate day, and the whole plea for lessening the miseries of animals as endured at the hands of men, constitute the 'next' great moral question which is to be put to the intelligent conscience, and that only the educated conscience can properly reply to it.

"I believe that the condition of our common and statute laws is behind our age to an extent unperceived by all but a few of our social reformers; that wrongs medieval in character, and practically resulting in great abuses and much unrecorded suffering, are still to be found at the doors of our legal system; and that they will remain there till the fated fanatic of this undeveloped 'cause' arises to demolish them.

"I am uncertain whether I ought to add that I believe in the homeopathic system of therapeutics. I am often told by skeptical friends that I hold this belief on a par with the Christian religion, and I am not altogether inclined to deny the sardonic impeachment! When our bodies cease to be drugged into disease and sin, it is my personal impression that our souls will begin to stand a fair chance; perhaps not much before.

"Too brief a creed! Yet still too short a life to practise it! But may the clover refuse to grow over my grave, and the flowers laid there by the dearest hands shrink from it, if I outlive the impulse of my heart to keep step with the onward movement of human life, and to perceive the battle afar off, charging when and where I can."

In accord with the spirit of the last paragraph, she has made some fifteen or twenty efforts to appear before audiences; but confesses that this is outright martyrdom to which she has concluded nevermore to submit. "Before an audience," she says, "I am an abject coward, and I have at last concluded to admit the humiliating fact. . . . I have retreated from the field."

The old debate between realist and romanticist is touched upon by her. The issue between them, she thinks, is not so much one of fact as of form, not so much one of theory as of temperament in the expression of theory. She continues:

"Let us say, it is the duty of the artist in fiction to-day to paint

life as it exists. With this inevitable observation who of us has any quarrel?

"The quarrel arises when the artist defines his subject and chooses his medium. The conflict begins when the artist proffers his personal impression as to what life is. 'Your work,' said Hall Caine before the Century Club, 'is what you are.' Just here, I venture to suggest, lies the only important, uncontested field left in a too familiar war. Most of the controversy between our schools of art goes 'firing wild,' because it fails to perceive the true relations of this one simple feature of resistance."

She quotes Howells in his criticism of the New England writers, to the effect that their art was marred by their intense ethicism; that they helplessly pointed the moral in all they did. She comments as follows on this ism of thought:

"Since art implies the truthful and conscientious study of life as it is, we contend that to be a radically defective view of art which would preclude from it the ruling constituents of life. Moral character is to human life what air is to the natural world: it is elemental.

"There was more than literary science in Matthew Arnold's arithmetic when he called 'conduct three fourths of life.' Possibly the Creator did not make the world chiefly for the purpose of providing studies for gifted novelists; but if He had done so, we can scarcely imagine that He could have offered anything much better in the way of material, even tho' one look the moral element squarely in the face and abide by the fact of its tremendous proportion in the scheme of things. The moral element, it can not be denied, predominates enormously in the human drama. . . . Strike ethicism out of life, good friends, before you shake it out of story. . . .

"It is an ancient and honorable rule of rhetoric, that he is the greatest writer who, other things being equal, has the greatest subject. He is, let us say, the largest artist who, other things being equal, holds the largest view of human life. The largest view of human life, we contend, is that which recognizes moral responsibility, and which recognizes it in the greatest way.

"In a word, the province of the artist is to portray life as it is, and life is moral responsibility. Life is several other things, we do not deny. It is beauty, it is joy, it is tragedy, it is comedy, it is psychical and physical pleasure, it is the interplay of a thousand rude or delicate motions and emotions, it is the grimmest and the merriest motley of phantasmagoria that could appeal to the gravest or the maddest brush ever put to palette; but it is steadily and sturdily and always moral responsibility. An artist can no more fling off the moral sense from his work than he can oust it from his private life. A great artist (let me repeat) is too great to try to do so. With one or two familiar exceptions, of which more might be said, the greatest have laid in the moral values of their pictures just as life lays them in; and in life they are not to be evaded. There is a squeamishness against 'ethicism' which is quite as much to be avoided as any squeamishness about 'the moral nude in art' or other debatable question. The great way is to go grandly in, as the Creator did when He made the models which we are fain to copy. After all, the Great Artist is not a poor master; all His foregrounds stand out against the perspective of the moral nature. Why go tiptoeing about the easel to avoid it?

"Helplessly to point the moral' is the last thing needful or artistic. The moral takes care of itself. Life is moral struggle. Portray the struggle, and you need write no tract. In so far as you feel obliged to write the tract, your work is not well done. One of the greatest works of fiction ever given to the world in any tongue was 'Les Misérables.' Are those five books the less novels because they raised the mortal cry of the despised and rejected against the deafness of the world? By the majesty of a great art, No!

"Did Victor Hugo write a tract? He told an immortal story. Hold beside it the sketches and pastels, the etchings, the studies in dialect, the adoration of the incident, the dissection of the cadaver, which form the fashion in the ateliers of our schools to-day!"

Returning to her confessions, she admits that she "toils terribly" over a short story, and her work on it is never done until the inexorable editor forces her to yield up her much-be-marked proofs. It takes her at least a month or six weeks to finish a magazine story; but she questions whether the short story has

not a greater future before it than the novel. As for her preferences among her own books, she mentions as her favorite children, "The Madonna of the Tubs," "Jack, the Fisherman," "The Supply at St. Agatha's," "The Bell of St. Basil's," and "possibly one other," which is not named. Her "Gates" series find more readers than any of her other books, and "for that reason"—and for that reason only, we are left to infer—have a certain interest for her.

Charlotte Brontë and Thackeray.—Clement K. Shorter's new biography of Charlotte Brontë "pushes the wobegone and somewhat melodramatic Charlotte Brontë, who has been so long a topic of hysterical writers, into the limbo of exploded myths"—such is the opinion of *The Tribune* reviewer. It leaves her very like her fellow women, "abounding in animal spirits" in the face of all her troubles, womanly and even girlish, instead of wrapt in tragic gloom and hierophantic mystery. Thackeray himself, the struck with her purity and high-mindedness and her "holy reverence of right and truth," looked upon her as "an austere little Joan of Arc marching in upon us and rebuking our easy lives, our easy morals," apparently misunderstanding her shy nature. Of Charlotte Brontë's opinion of Thackeray *The Tribune* says:

"Charlotte Brontë's one hero among the men of letters of her time was Thackeray, and her correspondence abounds in testimonies of her reverence for him. 'All is true in Thackeray. If Truth were again a goddess, Thackeray should be her high priest.' And again: 'Thackeray is a Titan of mind. His presence and powers impress me deeply in an intellectual sense; I do not see him or know him as a man.' Yet she was not altogether content with her idol's genius, nor altogether just to him. Thackeray's "Christmas Book" at once grieved and pleased me, as most of his writings do. I have come to the conclusion that whenever he writes, Mephistopheles stands on his right hand and Raphael on his left; the great doubter and sneerer usually guides the pen, the Angel, noble and gentle, interlines letters of light here and there. Alas! Thackeray, I wish your strong wings would lift you oftener above the smoke of cities into the pure region nearer heaven!" The criticism is not as felicitous as it might be, yet it does not diminish the sense of sanity and insight which is left by the correspondence as a whole."

A Picture of the Tenderloin.—Mr. Stephen Crane, who has, as the newspapers have told us all, been making some pretty close studies of life in the "tenderloin" and "slum" districts of New York, comes forth with the following scene, which has rather more of verity than animation, of men trying to "see the town" and not knowing exactly how to do it. We quote from *The Journal*:

"Five men flung open the wicket doors of a brilliant café on Broadway and, entering, took seats at a table. They were in evening dress, and each man held his chin as if it did not belong to him.

"'Well, fellows, what'll you drink?' said one. He found out, and after the ceremony there was a period of silence. Ultimately another man cried: 'Let's have another drink.' Following this outburst and its attendant ceremony there was another period of silence.

"At last a man murmured: 'Well, let's have another drink.' Two members of the party discussed the state of the leather market. There was an exciting moment when a little newsboy slid into the place, crying a late extra, and was ejected by the waiter. The five men gave the incident their complete attention.

"'Let's have a drink,' said one afterward.

"At an early hour of the morning one man yawned and said: 'I'm going home. I've got to catch an early train, and'—

"The four others awoke. 'Oh, hold on, Tom. Hold on. Have another drink before you go. Don't go without a last drink.'

"He had it. Then there was a silence. Then he yawned again and said: 'Let's have another drink.'

"They settled comfortably once more around the table. From time to time somebody said: 'Let's have a drink.'"

SCIENCE.

SERVICES OF ASTRONOMY TO CIVILIZATION.

ASTRONOMY is commonly thought of as one of the purest of the sciences—by which is meant that its object is the increase of the world's stock of knowledge pure and simple, not application to any of the arts. But in *Popular Astronomy* (October), A. W. Nitsch shows that through its relation to one of the most important arts—that of navigation—it has really been the forerunner of civilization, which has progressed in proportion to the development of astronomical knowledge. In ancient times the earliest civilized race was also the first race of astronomers, for, says Mr. Nitsch:

"The Chinese were probably the first race among whom intellects were developed that raised them above other nations, for they must have been in a state of civilization 4,500 years ago when they had astronomers able to predict the advent of solar eclipses, and the time for a conjunction of Mars, Jupiter, Saturn, and Mercury. This could only be by a knowledge of the solar system in part as it is known at the present day, of which the rest of the world remained ignorant."

After mention of the Chaldeans, the Egyptians, and others of the ancients who possessed both a measure of general civilization and of astronomical knowledge, he comes to the Christian era, of which he writes thus:

"The first 1,500 years of the Christian era contributed little to the improvement of the human mind. Few discoveries were made. Chemistry was practised by the alchemists trying to make gold by compounding the most absurd ingredients, such as the yolk of eggs with the sunflower, and everything of a yellow tint. Astrologists converted astronomy into fortune-telling. The theory regarding the heavenly vault adopted by students of astronomy from the second to the sixteenth century was that taught by Ptolemy, an Egyptian philosopher. It was that the earth was located in the center of the universe, that it was perfectly at rest, and that the sun, moon, and stars actually revolved around it, from east to west, as they appear to do, every twenty-four hours. Under such teachings navigation had but little guidance from the stars, and moreover it was beset with great danger, for pirates preyed upon the laden vessels. Commerce on land was fraught with the same danger, the robber barons of Europe waylaying carriers and stealing their valuable merchandise. The only improvement in navigation was made in the beginning of the fourteenth century when the magnetic needle was discovered, by which the seaman could tell the direction in which his vessel sailed. His appliances then consisted of a compass, a cross-staff or astrolabe, a moderately good table of the sun's declination, a correction for the altitude of the pole star, and occasionally a very incorrect chart. The compass and astrolabe having come into use it was now possible to engage in longer voyages, and prosecute expeditions in unknown seas. The discovery of America by Columbus in 1492, and the passage around the Cape of Good Hope by Vasco de Gama in 1497 were early fruits of these improvements.

"Navigation was, however, carried on on the supposition that the ocean, the same as the earth, was really a plane. No idea had been formed as to its length or width. The navigator might reach the end of that plane and fall off, or the end might be bounded by high mountains; he took great chances in his ignorance. Notwithstanding these improvements being but little in comparison to our present appliances for navigation, they were of great moment. They made people think. Astronomy was resurrected from its 1,400 years of slumber, observations and calculations were made for many years, and finally the discovery of the solar system was perfected, and is now known as the Copernican system."

The fact that our modern knowledge of astronomy makes possible the present accurate navigation, and hence the modern commercial development, is thus brought out:

"We have arrived at a new era since we know through astron-

omy the revolution of our globe and its relation to the other celestial bodies. Previous to this era navigators had used the plane chart. Recourse was now had to globes, but the sailor did not take kindly to them, and he frequently kept his old chart until Gerard Mercator in 1569 invented a chart which is known as Mercator's projection. . . . Logarithms were first introduced into navigation by Edward Gunter in 1620. By far the greatest gift to the navigator at this time was Hadley's quadrant, which is commonly applied to the fourth part of a circle or an arc of 90°, and also to instruments employed for measuring angles in any plane. It is used in navigation especially for determining the meridian altitude of the sun, and through this the latitude of the observer. Newton's improvement of the theory of the moon led to the construction of Meyer's lunar tables, and to the publication of the 'Nautical Almanac' and 'Astronomical Ephemeris' by Dr. MacKelyne in 1767. The lunar method led to many other improvements, the invention of the method of the chronometer following soon afterward. In our day the science of navigation has not failed to receive valuable accessions. With these improvements came longer voyages and new discoveries. The Portuguese in 1567 first came upon China, and entered into commercial relations with that country. Then followed the formation of the many East India companies. Australia was discovered by the Dutch in 1606, and that same nation first set foot in New Zealand in 1642. Different portions of South America became known to the Europeans in the sixteenth century, and by the year 1600 all portions of the globe had been circumnavigated with the exception of the extreme North and South. The natural outcome of the many new discoveries was the establishing of colonies in the new-found land, and the gradually increasing commerce between nations until to-day we find the interchange of commodities the leading factor in the maintenance of each and every country in the civilized world. To science in general, and especially to astronomy, is due the credit of the advancement in civilization, for were we to live in ignorance as was the case in the Middle Ages, we should now be in a much more deplorable state than were the people of that gloomy age."

WOOD PAVEMENT AS A BREEDER OF MICROBES.

THE revival of wood pavement in this country and its extensive use abroad give interest to a recent French investigation of the ability of such pavement to shelter bacteria in its substance. Describing these experiments, which were made by Messrs. Rodet and Nicholas, *The Hospital* (October 10) says:

"By dint of the precaution of more thoroughly pulverizing the portions of pavement submitted to examination than had been done before, they have been able to demonstrate the presence of a considerably larger number of microbes than had been shown to exist by earlier investigators. In effect they demonstrated that the number of microbial elements in the superficial layers of the wood pavement, after the surface had been washed with water, amounted in one instance to 50,000,000 and in another to 79,360,000 per gram [15 grains]; while at a depth of 5 centimeters [2 inches] in the one case they amounted to 51,000 per gram, and at a depth of 6 centimeters in the other case to 423,600 per gram. Only a small proportion, however, of these microbes were liquefying organisms, and in no case did emulsions prepared from them cause any general infection when inoculated into guinea-pigs. The point on which the authors especially insist, and the one which really is of the most importance from a hygienic point of view, is that the microbial infection of wood pavement is not a mere surface affair which can be washed off. The micro-organisms extend into the substance of the wood to a depth of at least a couple of inches in considerable numbers, and exist in enormous multitudes within the superficial layers. From these parts no amount of cleansing can possibly remove them, so that we have in wood paving an uncleanable surface, the wearing away of which must give rise to a form of dust which is very highly charged with microbial life. So far as the investigation goes, however, these microbes, for all their number, do not seem to be of a very injurious nature. What they might be during an epidemic, and how far they might then become associated with more active pathogenic forms, we can only guess by analogy.

which in bacteriological matters is not a very safe proceeding; so that, as affairs stand at present, the case against wood pavement as a means of disseminating disease must be held to be 'not proven,' altho open to much suspicion."

PHOTOGRAPHING THE MOTION OF A PROJECTILE INSIDE THE GUN.

IT has been known for some time that it is a comparatively simple matter to get an instantaneous photograph of a rifle-bullet as it moves through the air, and such a photograph has been reproduced in these columns. The experiments illustrated herewith, however, are different, being less striking, perhaps, but more useful. In them the projectile itself is not photographed, but its motion inside the bore of the gun is registered by photography, so that its gradual increase of velocity, its irregularities of motion, if it has any,—in short, its whole behavior before it gets to the muzzle of the gun, may be studied by the ordnance expert at leisure, tho all these events occur within a fraction of a second. The experiments were made by Professor Crehore, of Dartmouth, and Lieutenant Squire of the Third Artillery, and our extracts are from an abstract of their report, in *The Scientific American* (October 24). It says:

"In carrying out this experiment a rod of wood is attached to the end of the projectile and allowed to extend a little beyond the

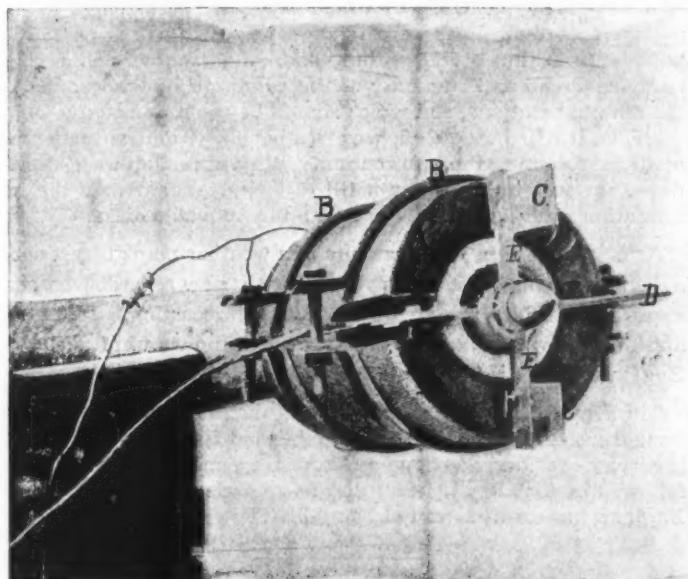


FIG. 1.—Measuring the Velocity of a Projectile in a Gun.

muzzle of the gun. This rod is furnished with a number of copper ferrules . . . and in the longitudinal groove was embedded a wire which was connected with each of the ferrules, and arranged to communicate electrically with the inner surface of the gun."

The electrical connections and general arrangements are shown in Fig. 1. They are so arranged that at every connection a shutter is operated and a record made on a sensitized revolving disk, while at the same time a beam of light passing through a perforated piece of metal attached to a vibrating tuning-fork strikes the same disk. Thus, since the time of vibration of the fork is known, the duration of the accompanying record of the projectile is also known. To quote again:

"The photographic plate being in motion and the light being in position to throw a beam through the aperture of the aluminum on the fork, the prism and carbon bisulfid of the chronograph, the gun is fired and contacts are made by the brushes with the ferrules, thus producing the record on the plate by the opening and closing of the 'massless' shutter."

"By means of this device as many as seven observations of the projectiles were taken at a distance of 57 centimeters, which is somewhat less than one third the whole travel of the projectile. The shortest distance between observations was 3.7 centimeters

[$1\frac{1}{2}$ inches]; the greatest distance observed along the bore was about 76 centimeters [about $2\frac{1}{2}$ feet]. Some of the time intervals were as small as the .002 of a second. The seven interruptions above mentioned were recorded in .02 of a second. These figures indicate the great sensitiveness and accuracy of this apparatus. These experiments were confined to a 3.2 inch field-rifle.

"We understand the same experiments are to be tried in connection with some of the big guns."

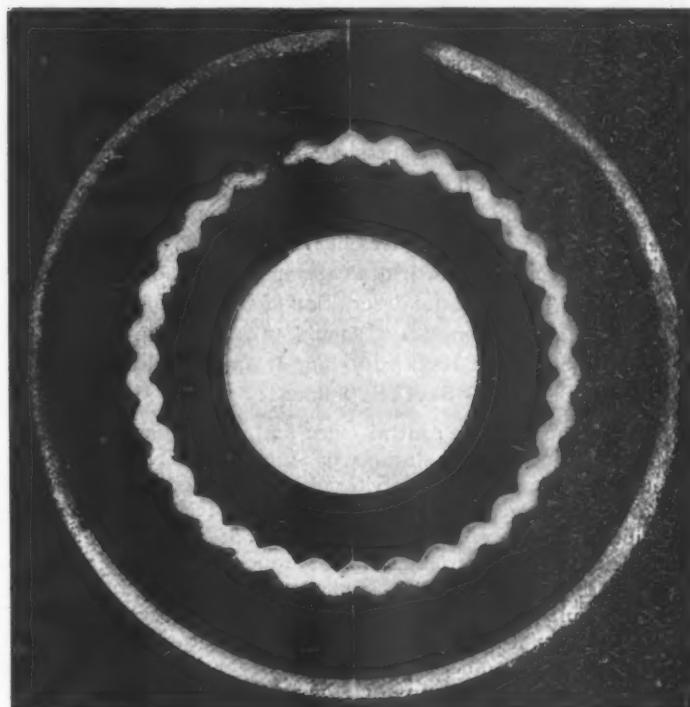


FIG. 2.—Tuning-Fork Record—512 (Single) Vibrations per Second.

Figs. 2 and 3 show respectively the record made by the fork alone on the revolving disk, and the double record made by fork and projectile when the gun is fired. *G*, ring supporting the projecting end of the rod attached to the projectile; *E, F*, radial pieces attached to *G*, and supported by plates, *C, D*, held by a split cylinder, *A*, of wood, clamped on the muzzle of the gun by

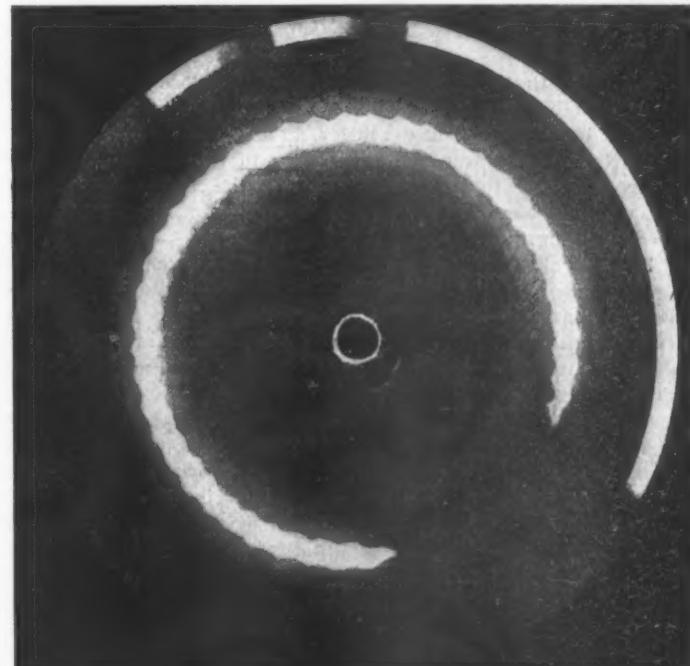


FIG. 3.—Tuning-Fork Record of the Motion of a Projectile in a Gun.

yokes, *B*. The ring, *G*, carries brushes which bear upon the wooden rod or ferrules carried thereby. To the support of one of the radial pieces, *F*, is attached one of the electrical conductors, the other being connected with the gun.

HOW THE WEATHER IS FORETOLD.

PERSONS who have not studied the subject of weather-forecasting may be divided roughly into two classes, those who ridicule the idea of a forecast and delight in telling how the daily published "probabilities" have been brought to naught, and those who blindly believe that in some occult way or other the authorities are able to foretell the weather exactly, and who hence blindly accept the published forecast. The truth is of course that the forecast represents only the most probable course of events—there are more chances of its being verified than not, that is all. The Weather Bureau's own records show that about 70 or 80 per cent. of its predictions are justified; the rest, of course, are false. A knowledge of just how these predictions are made is one of the things that should be—and is not—taught in every school. In *Science Progress* (London, October) G. I. Symons, F.R.S., gives, in an introduction to an historical paper on "Scientific Weather Forecasting," a good brief description of the methods now in use over the world. Americans should take pride in reading of them, for they have been very largely developed by our own government experts. Says Mr. Symons:

"Each country has a central office and a considerable number of small observatories—stations they are generally called—scattered widely apart over its territories, preferably on the sea-coast, but always at places whence there is electrotelegraphic communication with the central office. At each of these stations there is at least one good barometer and thermometer—at the majority of them there are a full set of meteorological instruments and some in duplicate. The observer has to read the instruments at specified hours, and to telegraph the results to the central office.

"At the central office, the observations from each station are (after the application of any necessary corrections) marked upon a map: the barometer and thermometer in figures, the wind by an arrow flying with the wind, and with barbs proportional to the strength of the wind. These entries are made over the spot upon the map which represents the station whence those data came. When all the reports have arrived, lines are drawn joining places at which the barometric pressure is the same (isobars), and through those of which the temperature is the same (isotherms). A distinct relation is immediately evident between these isobars and the arrows representing the direction and force of the wind. Roughly, the arrows are parallel with the isobars, and they are more barbed—*i.e.*, the wind is stronger—the closer the isobars are together.

"Generally these isobars are curved, and enclose an area either of low or of high barometric pressure. In the former case there is said to be a cyclone; in the latter, an anti-cyclone. If the central barometric pressure be very low and the isobars close together, a violent storm is in progress; if the central pressure be high and the isobars wide apart there is a calm, and, in winter, generally a fog.

"These cyclonic and anti-cyclonic systems move about, chiefly in easterly directions, but they do not move with the speed of the telegraph, and, consequently, if it were possible to know the direction and the rate of their movement, it would be possible to state where the center would be at a given time, and from that knowledge to state what weather would prevail at any given spot, because the weather characteristics of each quadrant of a cyclone are known. The difficulty for the forecaster is, to tell in what direction and at what speed the system will move, and whether it will increase or decrease in intensity. This is not easy even in the United States, where, generally, the systems can be watched from their birth in the Rocky Mountains until they pass away on to the Atlantic; but for the British Isles and for France, which have no stations to the west of them, it is extremely difficult. There are, moreover, 'V-shaped depressions,' 'secondaries,' and other varieties of distribution of pressure to be detected and taken into account. . . .

"From the above very brief sketch of the principles of scientific weather forecasting, it will be seen that the essentials are—(i.) Knowledge of the general principles of atmospheric circulation; (ii.) the use of weather maps; (iii.) the use of the electric telegraph."

That the United States has been in the van of progress in each

of these particulars will appear from the following brief extracts from the historical portion of the paper:—

"The earliest notice of [the easterly progress of weather-conditions] which we can discover is an entry on the map of Virginia, published in 1747 by Lewis Evans, to the effect that 'all our great storms begin to leeward.' Franklin, in 1760, followed in the same strain, but it appears that his attention had been caught at an earlier period, in 1743, by the fact of his being prevented at Philadelphia, by the clouds brought by a hurricane, from observing a lunar eclipse, while the eclipse was seen at Boston, which lies farther to the northeastward, before the storm came on. . . .

"In 1830 Redfield in the United States announced that (i.) storms were approximately circular. (ii.) traveled northeastward, (iii.) increased in strength toward the center; but (iv.) became calm at the center, and he illustrated this by a diagram (6). . . .

"From 1830 onward, the construction of weather maps was general with leading meteorologists, such as Espy, Piddington, Redfield, and Reid; but these, it must be remembered, all referred to dates far anterior to their construction. The electric telegraph was not invented until 1837, and it was not until a much later date that its use was sufficiently extensive and cheap to allow meteorologists to avail themselves of it. . . .

"The first actual use of the electric telegraph for the transmission of information respecting the weather seems to have been in America, as Professor Henry, the Secretary of the Smithsonian Institution, in 1849, personally requested the telegraph companies to direct their operators to replace in their regular morning despatches the signal 'OK' (by which they were accustomed to announce that their lines were in order) by such words as 'fair,' 'cloudy,' etc., thus giving without additional trouble, and as concisely as possible, a summary of the condition of the weather at the different stations, and which should be communicated to him.

"This, it will be noticed, was weather *only*, and no map was made representing the information. Wind direction was, we believe, not sent to Washington till 1858, and at that date the information was marked on a large map by movable disks."

As is well known, the formation of a weather-map at least once a day, by the methods described above, is now regarded as perhaps the most important part of weather-forecasting. In this, it appears, we were antedated by France, altho we were ahead of England. Says Mr. Symons:

"In France, Le Verrier was aware of the importance of such an issue from the first, and France published its first daily map of the weather as early as September 16, 1863, and the United States followed in January, 1871, so that as regards official publication England was third instead of being first."

FIFTY YEARS WITHOUT SUFFERING.

IT is just fifty years since the discovery of anesthesia, or the fact that certain drugs dull or remove pain. Since that time it has been in the power of surgeons to abolish pain, and the decrease of suffering in the course of the last half-century has been an event in the world's history. The jubilee of this fortunate discovery has been celebrated this year in various ways, and especially by the publication of historical articles in the various journals of medicine. The occasion is especially interesting to Americans, since most of the men who had to do with the introduction of anesthetics were our countrymen. We quote below part of an editorial from *The British Medical Journal* (London, October 17) entitled "The Jubilee of Anesthesia":

"Just fifty years ago occurred an event which, passed over or dismissed in a single line by the ordinary historian, was yet fraught with immeasurably greater benefit to mankind than most political, social, or even religious revolutions. On October 16, 1846, the first surgical operation on a patient under the influence of ether was performed in the Massachusetts General Hospital, Boston, by Dr. John C. Warren. The ether was administered by a young dentist named Morton, who had already proved its anesthetic properties in tooth extraction, and the effect was so striking that the operator, in homely but expressive Saxon phrase,

declared that here was no humbug. Dr. Henry J. Bigelow, who was present, told a less fortunate colleague that he had seen something that day that would go round the world—a prediction that was speedily verified. The significance of the event lay in the fact that it was the crowning and public proclamation of one of the greatest discoveries in the history of medical science—a discovery whereby, in the words of Oliver Wendell Holmes, ‘the fierce extremity of suffering has been steeped in the waters of forgetfulness, and the deepest furrow in the knotted brow of agony has been smoothed forever.’

“The discovery is great in itself, and still greater in its consequences. Not only has the victory over pain which it achieved already been the means of saving countless lives and preventing an incalculable amount of suffering, but it has opened up possibilities of development in the science as well as in the art of surgery beyond the wildest dreams of our forerunners. What surgery was before the discovery of anesthesia there are men still among us who could tell—if they cared to revive memories so unspeakable. We can get some faint idea from a letter written by the late Dr. George Wilson, who had himself suffered the amputation of a limb in the days when there were no anesthetics. One extract from his account of the operation will suffice: ‘Suffering so great as I underwent can not be expressed in words, and thus, fortunately, can not be recalled. The particular pangs are now forgotten; but the black whirlwind of emotion, the horror of great darkness, and the sense of desertion by God and man, bordering close upon despair, which swept through my mind and overwhelmed my heart, I can never forget, however gladly I would do so.’

“That surgery has been forever freed from this accompaniment of horror is a blessing which we in these days can not, perhaps, appreciate at its full value. We can, however, realize that without anesthesia surgery could never have reached its present state. No human being could bear, and few would care to inflict the suffering that would be involved in many of the triumphs of surgery on which we legitimately pride ourselves. Nor is it surgery alone that has been advanced by anesthesia. Medicine, obstetrics, therapeutics, and biological science generally have profited by the discovery, which has made researches on animals possible that could not have been undertaken had there been no means of making them painless.”

It is curious that such a boon to humanity should have had to make its way at first against almost universal ridicule and opposition. But such was the case. Says *The Journal*:

“The discovery of nitrous oxid and ether was quickly followed by that of chloroform. This anesthetic was made known to the world by James Young Simpson a year after the first trial of ether in the Massachusetts General Hospital. Nitrous oxid, which had first been used successfully in the extraction of teeth by Horace Wells in 1844, had been hissed into an ignominious obscurity which lasted many years, owing to its failure at a public trial in the same hospital where ether made its triumphant first appearance two years later. Wells’s mind gave way under the stress of disappointment, and he died by his own hand in a New York jail.

“Ether had for some years a fierce struggle for existence. Morton was denounced by his professional brethren as a quack, and his discovery was ridiculed. The following passage from *The Edinburgh Medical Journal* of April 1, 1847, should be a warning to all men against premature prophecy: ‘At present various members of the profession think of nothing but the inhalation of ether as a means of mitigating pain and enabling patients to undergo operations. Before twelve months are completed many shall have recovered from this etherizing reverie, and the subject will then be considered on its actual merits.’ *O cacas hominum mentes! O quantum est in rebus inane!* Morton spent the greater part of his life after making his discovery in sordid wrangles about patent rights and bitter struggles as to priority, and at last passed away before his time, a beggared and broken-hearted man.”

Of the same opposition *The Lancet* speaks as follows (October 17):

“There were those who regarded ether as the accursed thing. To assuage the pains of labor, to prevent the agonies of surgery, was to ride counter to the decrees of Providence, and so was to

court the ruin alike of body and soul. Surgeons of high repute taught that ether was a delusion, or, if a success, must and did interfere with the healing process. The new anesthetic was classed with mesmerism, and its votaries were reckoned as little better than quacks and practisers of chicane. And this only fifty years ago!”

Speaking of the claims of others to have preceded Morton in the use of ether, *The Journal* readily concedes that some of them may be true; yet these predecessors are certainly entitled to no credit for benefiting the public. Relief from suffering by the use of drugs was no new idea. Says the editorial quoted at first:

“Anesthesia had been a dream of the scientific imagination almost since the dawn of surgical art, but ‘practical men’ had ceased to think of it, and, in fact, just before the dream became a reality, Velpeau had declared that it was a chimera which it was no longer permissible to pursue. Hence the surgeons left a discovery of such vital importance to their art to be made by a dentist. That Morton, with the daring of ignorance, succeeded where men immeasurably his superiors in intellectual power and in knowledge failed, or deemed the quest hopeless, appears to show that Danton’s maxim, *De l’audace, toujours de l’audace!* [Boldness, boldness, always boldness!] may find an application in scientific investigation as well as in politics.”

The Onion and Its Good Qualities.—“A medical journal,” says the *Revue Scientifique*, “undertakes to vaunt the hygienic qualities of the onion. The onion, it says, is the food *par excellence* in cases of nervous prostration, and there is nothing that will give tone more quickly to a fatigued organism. It is good for coughs, colds, the grippe, tuberculosis, insomnia, scurvy, gravel, liver complaint, and, finally, it clears the complexion. If all this is anything like true, a fortune may be made—nay, several fortunes—in growing onions. The neurasthenics will make of it their daily food, as well as all the invalids effected with the troubles enumerated above, and a good part of the female sex. Farmers who find that wheat does not pay well enough should take notice. But it would be well to investigate a little first. We have seen enough of these universal panaceas come and go, to insist on our right to skepticism.”—Translated for THE LITERARY DIGEST.

SCIENCE BREVITIES.

IN a paper published in *Engineering*, October 9, Col. J. T. Bucknill, late of the Royal Engineers, comes to the conclusion that an accidental explosion of dynamite or other high explosive may send flying débris, with fatal effect, for more than a mile, and that therefore no place where such explosives are stored, and no vessel or vehicle transporting them, should be allowed within that distance of any populous place.

IN the recent controversy regarding the advantages of the metric system, its opponents have quoted with approval the remarks of Prof. H. A. Hazen on the use of the Centigrade scale on the thermometer. He points out that the degrees in this are twice too large, while weather records are complicated and filled with errors by having half the temperature with minus signs before them. Professor Hazen suggests that both the Centigrade and Fahrenheit scales have their zero point dropped to forty degrees below zero of the present scales. This would obviate the difficulty of the minus sign in meteorology, but the Fahrenheit degree would remain the better. But in Appleton’s *Popular Science Monthly*, October, Prof. T. C. Mendenhall remarks that all this is utterly irrelevant to the matter at issue, the Centigrade scale having nothing whatever to do with the metric system.

THE New York *Tribune* is authority for the statement that Dr. P. M. Wise and Dr. Warren L. Babcock, of Ogdensburg, N. Y., have obtained indications that certain forms of insanity are due to a specific microbe. Says *The Scientific American* in an abstract of *The Tribune’s* article: “They received a hint of this theory from a foreign scientist, Dr. Galceran, of Barcelona, Spain; but they have been experimenting with patients in their own hospital, and in consequence are inclined to adopt the opinions just mentioned. They took a person who was suffering from acute delirium, inserted a suction-needle into the membranes beside the spinal cord, down near the waist, and extracted a little of the moisture which is usually found there. These membranes, it should be explained, are continuations of membranes around the brain, and the fluid in the two places is considered identical. That which was extracted by the needle was supposed to contain bacteria. At any rate, rabbits which were inoculated therewith became sick, altho it is not alleged that they were insane. It does not appear distinctly, either, that Drs. Wise and Babcock have been able to find and describe any particular form of microbe as belonging to delirium. Their case is not yet proved. Much less have they shown that acute mania can be cured by inoculation with modified germs. But they are continuing to work along that line of inquiry, and hope to make some further discovery which will be a practical benefit to mankind.”

THE RELIGIOUS WORLD.

METHODS OF RAISING MISSION FUNDS.

THE religious body known as the Christian Alliance and having its headquarters in New York city has brought itself into prominence on several occasions by the large sums of money it has been able to raise for missionary purposes. At its annual convention at Old Orchard, Me., in August (see LITERARY DIGEST, September 5) over \$100,000 was subscribed at one meeting for promoting mission work in foreign lands under the auspices of the Alliance. This success was repeated a few weeks ago at a meeting of the Alliance held in Carnegie Hall, New York. On this occasion the sum-total of \$122,000 was pledged or paid in for the missionary cause. A part of this sum was represented in stocks, bonds, and articles of jewelry handed over to the collectors at the meeting. Those who gave watches had returned to them timepieces made of iron warranted to run for a number of years.

The Christian Alliance, it may be noted here, has for its leader the Rev. A. B. Simpson, D.D., of New York. Its chief church is on Eighth Avenue in this city. It has undertaken many forms of benevolent work. The characteristics of its religious teaching are "faith-healing," extreme literalism in the interpretation of the Holy Scriptures, and belief in the second coming of Christ to rule the earth. It has missionaries in many lands.

In an editorial note referring to the Carnegie Hall collection *The Outlook* says:

"Such collections are almost unexampled, and show not only that there are many consecrated spirits engaged in this work, but also many who are possessed of much of this world's goods. But, whatever the wealth of those at the meetings of the Alliance, there is little doubt that it was surpassed by that of other congregations of the city on that day, and it becomes an open question why the enthusiasm and devotion in the one place is greater than that in others. The secret of the whole matter is, without doubt, simply in the devotion of the people interested in this movement. We are not, however, to conclude that they give more for the kingdom of God than others, but rather that they limit themselves to this one form of Christian work."

Cards were distributed at the Carnegie Hall meeting containing the following statement:

"You can support a missionary in Africa for \$300, in India for \$250, in China for \$300, in Swedish China for \$200; \$100 will support a native preacher; \$36 will support a native female worker; \$25 will support a boy. It costs the Board about as much more per head to meet the other expenses in the field; but a missionary will be assigned to any one contributing the above sum."

Referring to these cards and to the collection following, *The Independent* says:

"We prefer quieter and less exciting methods of raising missionary money than those of the Christian Alliance. It is the application of high pressure, and it will be hard to maintain it. We count it safer, surer, and better to reach the convictions of God's people through ordinary channels. Moreover, we do not like the wording of the cards. Hasty readers, and there are many such, are often heard to say that it costs only about a quarter or a third as much to maintain an Alliance missionary as a missionary of one of the societies. That is not the fact. A careful reading of the card shows that the amount named is only half of the expense. It is not correct to say that \$350 will maintain a missionary in India, when twice that amount is required. It is clearly misleading, whether meant to be so or not."

In an editorial on the Carnegie Hall meeting *The Christian Work* draws a contrast between the financial results of the meeting and the amount raised at the missionary rally held in the same place last spring by the Presbyterians. It says:

"In the one case the sum of \$5,500 was contributed; in the

other, \$122,000. The difference is simply tremendous. How shall it be accounted for? It might be attributed to the millennium craze—the conviction that Christ is coming—coming very soon, and of what use will money and stocks and bonds and watches and jewelry be then? But this answer will not suffice; no appeal was made on this ground at all, altho it is possible the conviction of Christ's coming may have influenced a few in giving.

"Some may think this whole matter to be the result of a mental epidemic affecting individuals in the mass—a phase of psychology often seen in popular assemblages; no doubt Boris Sidis would pronounce the movement a clear case of hypnotism. Perhaps it is one of these. But shall we reject it because of its name? Is it not true that an epidemic of effort may be better than stagnation, and that even a form of hypnotism may be far preferable to a condition of coma or catalepsy, especially where \$100,000 given the previous year rather dissipates the 'spasmodic' character of these great offerings? Dr. Simpson's simple explanation is—'It is of God.'

"We shall attempt no analysis of the causes which led to the great success—for such it unquestionably is. It is sufficient to say that, admirably organized as the whole movement was, mere organization could not have produced that result. Something else there was that brought success. There certainly was intensity of conviction that the world without Christ is perishing. There was faith in the economy and efficiency of the board, whose office expenses we are told do not exceed \$2,000 a year.

"And the rest? For one thing the Alliance has had nothing to distract it in its work. There have been no heresy trials. There have been no charges nor suspicions of extravagance in any direction, nor has it been necessary to appoint committees of investigation to determine if certain unsavory reports were true or not. The Alliance believes intensely in missions; it believes in its heart and it believes in its pockets too. Is it going too far—really quite too far—to say that the success of the meetings of the Alliance is to be attributed to the fact that the Spirit of God was present at them and that He worked on the hearts and minds of the people to give freely for the Lord's cause?"

IS THE DEVIL'S SIGNATURE GENUINE?

BETWEEN the Cologne *Volkszeitung*, next to the *Germania*, of Berlin, the leading Roman Catholic paper of Germany, and the Catholic Director Künzle, of Feldberg, in the Tyrol, a violent controversy is being carried on as to whether a signature claimed to have been made by the devil can ever be accepted as genuine. Künzle is the head of the Congregation of Priests of Eternal Adoration, and is the editor of a theological journal, called *Pelikan*, devoted to the cultus of the Eucharist. He now claims that the popular Cologne journal is untrue to Catholic teachings and traditions for denying that it is possible to secure a genuine signature of his Satanic Majesty. The controversy was occasioned by a small publication issued from the office of *Pelikan* anonymously, but evidently with the approval of Künzle. It is entitled "*Die Geheimnisse der Höller nach Miss Vaughan, von Dr. Michael Germanus*" (*The Secrets of Hell According to Miss Vaughan*). According to this brochure the devil Vitru appeared October 18, 1883, in a Free-Masons' lodge-room in Rome, and, accompanied by prominent members of the lodge, such as Crispini, Lemmi, and others, he made public declaration that Sophie Sapho, who was then present, would on the 29th of September following give birth to the grandmother of the anti-Christ. In testimony of these facts a document was then and there drawn up and signed by those present, on which document the devil then and there present signed himself as "*Sanctus Daemon Priarius Praes*" (first presiding holy demon). The signature of the devil Vitru consists of a number of symbolical signs, indicative of his various attributes and works, such as a cock, a fire fork, and the like. It is Künzle's conviction that it is his duty to defend the genuineness of this devil's signature, because the teachings of the Roman Catholic casuists on the subject of morals admit the possibility of an allegiance with Satan and maintain that such a covenant can be made in writing. The Cologne *Volkszeitung* declares it superstition to believe in the genuineness of such a signature, altho acknowledging that it is possible for wicked men to form a compact with Satan. Künzle, however, has been able to appeal in testimony of his orthodoxy to a deci-

sion of the Cardinal congregation of the Penitents in Rome, which gives the priests the right in hearing confession to absolve those guilty of the sin of worshiping the devil or of having formed an alliance with him, but in the latter instance only the written documents of such an agreement have been handed over to the church authorities to be burned. The controversy is spreading in Roman Catholic circles, and Prince zu Löwenstein, the stated president of the Catholic Congress of Germany, has given his decision in favor of Künzle.

THE LUTHERAN CHURCH AND WOMEN.

AN issue of the paper largely devoted to contributions from women gives *The Lutheran Observer* occasion to remark upon the attitude of the denomination which it represents to women and their work. It says:

"The Lutheran Church was the first Protestant church in modern times to revive the ancient office of deaconess in Europe and in America. Nearly all other denominations have followed this example, and thousands of deaconesses have been trained for their special work in established institutions, and are engaged in their appropriate work. But their sphere of merciful ministrations among the poor and the sick has been enlarged in more recent years, and some who are endowed with special gifts have engaged in various kinds of evangelistic work as aids to pastors in gathering the poor and neglected into the churches and in winning souls for Christ. The injunction of St. Paul to the Philippians, 'Help those women who labored with me in the Gospel,' is now a familiar appeal from many pulpits where it was seldom or never heard a generation ago.

"It is too late in the nineteenth century to limit the sphere of women within the narrow ecclesiastical and social bounds of centuries ago. Deborah judged Israel many years, and Miriam, the prophetess, was the helper of Moses and Aaron in the Exodus; and God has signally called other women in ancient and modern times to do special work for which they were specially endowed. This is one of the most marked features in the religious world at the present day."

TANGIBLE RESULTS OF THE PARLIAMENT OF RELIGIONS.

FAIR exchange is no robbery. If the Hindu philosopher, Virchandi R. Gandhi, has come to Chicago to teach the ways of Jainism, Chicago has in return sent Rev. Dr. J. H. Barrows to India to deliver a course of six lectures on Christianity. For seven months Dr. Barrows has been preparing himself at the University of Göttingen, and, on a recent visit to England to confer with Prof. Max Müller, he was intercepted by *The Christian Commonwealth* interviewer, to whom he gave the following facts concerning the lectureship in India:

"At the close of the Parliament of Religions Mrs. Caroline E. Haskell, a wealthy lady of noble character and great benevolence, gave \$20,000 to establish a lectureship in the University of Chicago on the relations of Christianity and other faiths. News of this reaching India, Mr. P. C. Mozoomdar, head of a Brahmo-Somaj, expressed a hope that some benevolent person would do so grand a thing for India. Immediately this was made known Mrs. Haskell offered another \$20,000 to establish a similar lectureship for Calcutta and the leading cities of India, to be named by her request after me, on account of my connection with the Parliament of Religions as its promoter and president. She also requested that I be the first lecturer. In her letter to the University offering the money, she said it was her purpose to establish in some great collegiate center, like Calcutta, a course of lectures to be given, either annually, or biennially, by leading Christian scholars of Europe, Asia, and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting them forth, should be presented to the scholarly and thoughtful people of India. In reading the proceedings of the Parliament of

Religions she was struck with the many points of harmony between the different faiths, and the possibility of so presenting Christianity to others as to win their favorable interest in its truths."

In addition to these lectureships, Mrs. Haskell gave \$100,000 to found the Haskell Oriental Museum—"the only building in the New World devoted exclusively to Oriental studies"—now a part of the Chicago University. Asked about other results of the Parliament of Religions, Dr. Barrows responded as follows:

"As a result of it there has come to be a new attitude of religious men toward each other, and a broader and truer knowledge of Christianity by non-Christian people, which I think is very important, because they have identified Christianity too much with the sins and crimes of Christian nations. I believe that more and more the intelligent non-Christian people will identify Christianity with the spirit of Jesus Christ, which, as manifested in that congress of the faiths, was a spirit of love, of brotherhood, of toleration, and of kindness. They made no criticisms whatever of Christ, however much some of them may have criticized our imperfect Christendom. Another result was a more sympathetic and a broader view by Christians of the ethnic faiths. Of course, some people are misled into thinking that because Parliamentary equality was granted to the representatives of all religions it was deemed that all religions are equal. But that is very illogical and senseless. America invited all nations to send contributions to the World's Fair, but that invitation did not imply that Venezuela and Guatemala were equal to Great Britain, and Russia, and France. Still, there is a great deal of good in the non-Christian systems which has not been generally recognized, and which the study of comparative religions fostered by the Parliament has aided in making known to the world. Missionary work hereafter can not mean an indiscriminate condemnation of all that is most sacred in the souls of Buddhists, Confucianists, and Hindus. There will be increased knowledge and toleration of differing views, and yet the net result must be an increased confidence in the adequacy of the Christian Gospel to meet the wants of all mankind.

"Speaking for myself, let me say that I have come to know the best which the non-Christian systems can exhibit. I have seen the better types of the non-Christian faiths, and looked at those systems in their brighter aspects, and I know that the best that is in them is largely a reflection from Christianity, and that below the shining examples of the few there is a great mass of superstition and ignorance, and of moral and spiritual barbarism and chaos which only the Gospel and Kingdom of Christ can heal or remove. I believe that missionary work will be not only stimulated but made more intelligent and sympathetic as an ultimate result of the Parliament, and I believe Christians will come to a knowledge of the larger Christ who has been working and is working everywhere. We must recognize in the world of natural religion the shining of that Original Light that lighteth every man that cometh into the world. The Parliament led to the forming of many friendships in many lands, and those who were present at the great meetings and shared sympathetically in the spirit of them feel that they had one of the chief experiences of their lives. The kingdom of God appeared to come down among men, the kingdom of fellowship, of brotherhood, of hope. Some of the Buddhists and other delegates to the Parliament misinterpreted the courtesy of Christians and have made erroneous statements in regard to Western Christianity. They have even attempted to convince men that Western Christians have become tired and distrustful of their own faith, but such foolish and exaggerated rumors and reports will do only temporary mischief. I shall take great pains and have great pleasure when in India and Japan in denying them and stating authoritatively that Christianity was never so strong before in the Western nations as at present. It is growing less dogmatic, less intolerant, more humane, more sympathetic, but it never was more confident of the final triumph of Christ and His kingdom.

"There has been, I know, a revival of Buddhism and of Hinduism reported as one of the results of the Parliament of Religions, but one of the results also of missionary work in non-Christian lands has been to stir up and revive the ethnic systems. If this has also been a result of the Congress of Religions some missionaries deem it a good thing; for this reason that, when men seriously attempt to reestablish popular faith in Hinduism, for exam-

ple, and try to satisfy the soul with what Hinduism can do, they will speedily reveal its utter inadequacy. Hinduism will break down, and Christianity will be the great ultimate gainer."

RELIGIOUS ASPECT OF THE TURKISH QUESTION.

"THE idea that the Mohammedan religion is unfit to be a moral code for a nation to live under underlies the Eastern question in every country except Russia." It is to combat this idea, and to point out a way to the settlement of the question without a great conflict between creeds, that J. W. Gambier writes in *The Fortnightly Review* (October). In doing so, he makes comparison between Islamism and Christianity, endeavoring to show that the former is just about as good as the latter, and much better, indeed, for the Oriental peoples. His language is forcible, almost violent, and he deals with subjects sacred to many minds with purposed scorn.

The trouble in Turkey, we are told, is due not to Islamism, but to the terror-stricken Sultan, who is afraid lest the first step along the road of reform will bring assassination upon him. There are millions of good Mohammedans who deny that the present Sultan is the legitimate Kalif. Throughout Syria, the Lebanon, and all over Arabia (Yemen), the Arab has no feeling of religious loyalty to the Sultan, who is believed to be the son of a barber by a sister of Abdul Aziz. The Shi-ites, embracing the entire population of Persia, hold as a doctrine of faith that the Sultan is not the Imam. He is an impostor whose disappearance is demanded for the peace of the world, and the chief difficulty in the way is the fanaticism of Christians, who persist in seeing in the Islam faith the cause for Turkish misrule, and who, whenever they strive for reform, awake the Moslems to a defense of their faith. The thing to be done is to clear away, not the faith of the Turks, but their cowardly Sultan and his corrupt officials, and, by a concert of European powers, dismember the Ottoman Empire and make an honest partition of its territory. The Mohammedans are not averse to such a proceeding, and would prove as tractable under new rulers as they prove in India under the English. The abominations of Turkish rule would disappear, for there is not the most shadowy justice in imputing them to the teachings of Mahomet. His teachings were drawn in the main from the same sources as those from which Christianity were drawn, tho they conflict with the perversion of Christ's teachings prevalent to-day. At this point we quote:

"A perusal of the Koran shows abundantly that the mind of Mahomet was penetrated with the idea that there could be but one God. The Trinity, or any other form of Polytheism, was to him, as it is to-day to five sixths of the human race, from the coasts of Syria, to the utmost limits of China and Japan, a terrible and appalling blasphemy, while the doctrine of the Incarnation was also and is still shocking to these innumerable millions, as an outrage on the primary ideas of morality. Mahomet was essentially a practical and social reformer. He could not discover among the Arabs with whom he dwelt, or hear of in any known part of the world, a single portion of the human race that was any the better for the travesty of the teaching of Jesus which existed in his day. He seems to have rejected as fables all the various versions of His life, and to have believed that if Jesus had *written*, instead of handing down His doctrines orally, there would have been no necessity for another prophet. He was perfectly tolerant of everything but intolerance. No one who has read Mahomet's life, or studied it without bias, can resist the impression of tolerance which breathes in every line of his teachings. He seems only to have been intolerant when dogmas in other creeds painted the All-Merciful as an anthropomorphic bungler, whose scheme embraced Incarnation and the Atonement, making them 'necessary to salvation,' as in the reputed creed of Jesus of Nazareth. At the time of Mahomet it was principally this doctrine which had been the cause of the dissensions which disgraced

Christianity; that and the myth of the Trinity, in the form in which it has survived to this day."

The writer dwells upon the absurdity and even blasphemy contained in the doctrine of the Trinity, the Incarnation, and the Atonement to the Moslem mind, and then reproduces the words of a broad-minded Sheik-ul-Islam, addressed to him one day in conversation. These are the words of the Sheik :

"It is quite clear that Allah can direct the human race along any road he chooses, in spite of the darkness of the human mind. Men may *believe* the most horrid lies ever invented and yet be kind, charitable, and pure. The simplicity of the teaching of Jesus was the true religion of the whole world. *It is the only important part of Islam and Christianity alike.* It is not affected by centuries of priestly aggression, by twisting His words, by inventing heathen or by perpetuating pagan ceremonies. His truths lie in unfathomable certainty. Every man can see them and read them for himself. Nor can you attribute to the teaching of Mahomet the degeneracy of the Moslem. We are not less moral than the Westerns."

"On another occasion he said : 'I do not contend that the religion of Mahomet, even when shorn of the myths which it is incumbent on us to balance as are yours with you, is to be compared to that of Jesus as a guide in life; but, on the other hand, it is a *possible* code, a religion which can be practically followed and believed in by human understandings. By its observance a very high standard can be attained, whereas, alas! how well every honest man feels that the pure abstraction of the teaching of Jesus is beyond his reach. No mortal can attain to it; His own mother and brothers disbelieved in Him; His nearest friends forsook Him and fled. Not so Mahomet. It was in his immediate family he found his most devout followers, while thousands have taken the sword into their hands and have perished for him.'

The most illogical of all attacks made by Christians upon Moslems is, the writer thinks, that directed against the Harem. To assert that it is an immoral institution is to impeach the morality of the God of the Old Testament. It is a system admirably suited to Oriental nature and "an immense advance on that of Nicolas, a companion of Jesus, and one of the seven first deacons of Jerusalem, who preached the community of women," and secured a large following. The world as Jesus found it and as Mahomet found it presented a condition of religious imposture and superstition of a very low type; and each had to use the material he found at hand. Mahomet wanted to have the connection made clear between the Arabs and Adam and Eve, and so "he crammed eighty more persons into that preposterous marine construction, the Holy Ark." If we cavil at the religion of Islam because the Koran contains absurd stories, what shall we do with the Bible, since "most of Mahomet's stories are merely expurgated Bible legends." We quote again :

"In discussing things that affect the well-being of the human race it is entirely a gratuitous assumption to suppose that any particular religion has everything to do with it. Our Mohammedan subjects in India are among the most contented and law-abiding of any of Her Majesty's subjects of any denomination. The religion of Brazil and the dominant creed of Ireland are not conspicuously advantageous to those who profess it.

"As to the fundamental points of religion in Christianity and Mohammedanism, what are they? That of Jesus is now so obscured that perhaps no apology is necessary for reminding those who never think for themselves that it was simply 'the pure heart'—nothing more—no formula, no long-winded prayers in which the mortal takes the Creator to task for everything He does not do, and for a great deal He does; no hair-splitting dogma; an utter absence of that terrible science called theology. 'God be merciful to me a sinner'—that was all.

"And that is the key to all Mohammedan prayer. Why are the words accursed because they pass through the Mohammedan's lips?

"Mahomet instituted prayer as we see it conducted in all Oriental countries, for the express purpose of bringing the suppliant personally in contact with his Creator, and no prayer or form of praying under the sun is more genuine or more impressive."

From all of which, we are told, it is evident that there is nothing in Mohammedanism to render it incompatible with good government. The massacres in Armenia are racial, not religious outbreaks. There is no need of a terrible war of creeds in settling the Eastern question. The writer continues:

"The religion of Mahomet is perfectly suited to the Oriental. Nay, I will go farther and say that it is infinitely better for him, infinitely more likely to produce peace and good-will among the various creeds and races which make up the heterogeneous hordes that constitute the Ottoman Empire than Christianity. When we talk of the horror of Mahomet's teaching or only see the scimitar gleaming over the heads of his converts, we forget that for every man that perished by that weapon thousands have passed under the swords of contending sects of Christians, have been racked, burnt, murdered, and their homes laid waste. Neither the religion of Mahomet nor that of Jesus is answerable for these nameless tragedies. . . .

"Now one of the most potent forces that is making for evil in the East is religion—no particular religion *per se* but the terrible creed hatreds that are fanned into fury for political motives. To say that the Turk, as a Turk, must be rooted out—being unfit for civilization—is just one of those terrible religious war-cries that filled France with the blood of the Huguenots, and devastated the plains of Holland. On the contrary, the Turk is distinctly a law-abiding man, an excellent father, a sober, laborious husbandman. Moreover, he is an absolute believer in a future state because he likes the idea of the heaven he has got to go to, instead of disbelieving in it as most Christians do in the form in which it is presented to them in the wild ravings of the Alexandrian monk. To *really* believe in a future state is a good deal toward being a respectable member of society. The lower orders of Mohammedans generally throughout the world compare more than favorably, in morals, with the corresponding class in Christendom."

THE RESTORATION OF PALESTINE.

MANY stories have been afloat during the past year concerning the restoration of Palestine into the hands of its former inhabitants and rulers, the Hebrew people. It was proposed in one quarter to raise a fund sufficient to buy the country outright from the Turkish Government, and another project embraced immigration and colonization of a sufficient number of Jews to occupy and control Jerusalem at least, if not a larger portion of the Holy Land. None of these projects, it may be said, has had the approval of the Jewish people generally, and none of them has received any countenance in the Jewish press. In an editorial on "The Future of Palestine" the New York *Observer* brings up these points for discussion. For one thing *The Observer* objects to any scheme of restoration that seeks to convert Jerusalem into a mere commercial center. The thought of making it a great mart of trade, it says, "irritates the sense of incongruity." It should be kept apart from such usages as a place of sacred memories and associations. Farther than this *The Observer* says:

"From time to time the old notion of the purchase of Palestine by a syndicate of wealthy Jews, or by the contributions of the whole Hebrew race, and its reorganization as a Jewish principality, governed as closely as may be according to its earlier traditions, is revived. And there is probably no insuperable obstacle in the way of such a project, save in the lukewarmness of the Jews themselves. The Porte is sadly in need of money, and the Mussulman feeling might revolt against it, with the necessary pressure from the powers the sale might be made, the more easily that it would not thwart any great political design. There is plenty of administrative talent among the Jews, a large number of officers and soldiers for the maintenance of order, and an ample population for the new principality in the great body of poor Jews throughout the world who would be attracted to it. But the wealthy Jews have never favored the scheme. They dislike to leave the great commercial capitals in which they are settled, and where their power is clearly recognized; and they fear lest, in the bitter anti-Semitic hatred now prevalent in many

countries, the reestablishment of the Jewish nationality would lead to their expulsion. As the great body of the Jews are excessively poor, they can do nothing without the rich, and are likely, moreover, to excuse non-action on the ground that Jehovah will in His own way and time bring His people back to the Land of the Covenant.

"A 'restoration,' then, through the efforts of the Jews themselves, must be the only hope. And that it will be brought about by the voluntary efforts of others is exceedingly improbable. Under any notion of the fitness of things, Palestine ought, when the Turk is driven across the Euphrates and the Ottoman Empire is partitioned, to revert to the Jews. But all the plans which have thus far been suggested to restore it to Christian control have been negatived at the outset by the jealousy of the Russians for the safety of the Holy Places. It was that safety which formed the popular Russian pretext for the Crimean war. With passionate reverence for the Holy Places an unchanging tradition of the Russian peasantry, there is no reason to believe that the Czar will permit the transfer of Palestine to any save a great power, and that power Russia. Probably if before the Ottoman break-up the Jews desired to buy the Holy Land, and Europe consented, he might acquiesce on condition of a European guaranty. But there is little present reason to believe that he would consent to such a reversion as a part of the final partition of Turkey. It would seem, then, that the hoped-for 'restoration' may never come, and that altho Palestine will again become cultivated and prosperous, to the Jews it may always be a land of promise."

RELIGIOUS NOTES.

FATHER MORTARA, a member of the Order of St. Augustine, who has just been appointed to the charge of the Hospice of the Great St. Bernard, is said to be the Edgar Mortara whose kidnaping in 1858 by the Archbishop of Bologna set all Europe in a ferment.

AT Rheims, France, the festivities in connection with the fourteen hundredth anniversary of the conversion of Clovis to Christianity have begun by the transfer of the remains of Saint Remi, who baptized the Frankish conqueror to a new shrine in the Cathedral. Cardinals Langenieux and Peraud, with seventeen bishops, were present at the ceremony.

The Catholic Review confesses itself pleased with the spirit and purposes of the Christian Endeavor Societies, and says: "If we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half-hearted portion of our own people who are mere nominal Catholics, we need not be ashamed to acknowledge ourselves indebted to them for a very valuable acquisition."

AN examination of the lately published statistics of the Northern Presbyterian Church shows that its membership is largely in the very heart of the nation, in the Central States, where there is the greatest accumulation of population and wealth. Pennsylvania is the banner State, reporting 201,477 communicants, which is more than twenty per cent. of the whole. New York comes next with 177,142. Ohio is third with 96,461. New Jersey is fourth with 67,075.

THE Dominion Government of Canada has decided to proclaim the last Thursday in November as Thanksgiving Day throughout Canada. Canada formerly appointed Thanksgiving Day earlier in the month, and the ground on which the change is made is that the United States designates the last Thursday of November, and, as the suspension of business in the United States affects business interests in Canada, it has been decided to have Thanksgiving on the same day.

MR. EVERETT P. WHEELER, in his address before the American Board of Foreign Missions, at Toledo, made a strong appeal in favor of "redressing the wrongs that have been inflicted upon our own people" in Turkey. The Board itself substantially adopted Mr. Wheeler's view in the passage of resolutions urging the President "to demand of the Turkish authorities, at once and peremptorily, indemnity for the wrongs inflicted on Americans, reimbursement for the destruction of their property, and punishment of those persons who have been guilty of these crimes."

SABATIER, the French Protestant biographer of St. Francis of Assisi, in a recent address at Grindelwald, after reviewing the present religious condition of Italy, France, Germany, and England, insisted that nothing was more necessary than a revival of St. Francis's spirit, and he asserted that it was necessary for a few to live in absolute poverty in order to rebuke mammonism, for more to resort to manual labor, for all to show real humility and voluntary effort in social reconstruction and acceptance of Christ's ethics. Unless some such reformation comes he predicts an era of unparalleled social and political cataclysm.

THE committee of the Presbyterian Church in Canada on Union with Other Churches reported to the recent Canadian General Assembly upon its proceedings with reference to the proposition of the General Conference of the Methodist Church of Canada for the establishment of a federal court composed of representatives of the negotiating churches, whose function it should be to promote cooperation and economy in respect to mission work and "dependent churches," but which should not have power to deal with matters of creed or discipline, or with any question vitally affecting the independence of the negotiating churches. The proposition was generally accepted.

FROM FOREIGN LANDS.

ENGLAND AND THE SUDAN.

WHEN the Sudan expedition was determined upon, nominally in the interest of Egypt, the British Government announced that its advance would be regulated entirely by the amount of resistance encountered. So far the Mahdi has offered practically no resistance, but the great powers must be reckoned with. The occupation of Dongola does not seem to have called forth serious protests. A further advance, however, may be nipped in the bud by the veto of France. That the British Government, as well as the majority of the British press, are anxious for a further advance is taken for granted on the Continent. The *Handelsblad*, Amsterdam, says:

"England makes no bones of the fact that, altho Dongola was originally the farthest station of the Sudan expedition, further advances will be made, now that Dongola has been taken. The only reason why Sir Horatio Kitchener does not go on is that funds are lacking. Perhaps the Egyptian Court of Appeals will grant permission to use Egyptian funds for the expedition. Lord Salisbury has declared that the condition of Egyptian affairs can not be regarded as satisfactory until Khartoum has been taken from the Mahdi. Dongola is only to be used as a halting-place on the road."

The *Vossische Zeitung*, Berlin, regards the excuse that the money question prevents the British from advancing farther up the Nile as exceedingly lame. "England," says the paper, "is quite rich enough to pay for the expedition out of her own pocket if she is so minded. The real reason for this momentary stopping of the expedition is that the English do not know how France and Russia will regard it." The *Vossische* is certain that Germany has very little opposition to offer. That is also the opinion of the *Hamburger Nachrichten*, which says:

"For the sake of our colonies and our commercial interests we must insist that the Suez Canal remain neutral. We need the canal for quick communication. But if its neutrality were guaranteed by the powers, Germany might not object if the Sultan's territorial suzerainty were transferred to another government. If England and Russia come to an understanding on this point Germany would be little perturbed; but France may not altogether like it."

The *Allgemeine Zeitung*, Munich, says:

"As far as Egypt is concerned, we have no reason to be on bad terms with England. But the near future will probably reveal that France has no intention to allow England undisputed sway in the Land of the Pharaohs. How far Russia is prepared to support France in the matter remains to be seen. Germany's attitude has been consistent for years. Her interests demand first and foremost the maintenance of order on the Nile, and also the best possible financial administration, for the Germans are among the chief creditors of the country. It would be unjust to deny that English administration has hitherto been completely satisfactory in both respects. Germany has therefore no reason to demand the withdrawal of England, and if the above-mentioned requirements are fulfilled, the German Government can not object if France and England come to terms in the matter."

The Berlin *Norddeutsche Allgemeine* also thinks that Germany can afford to be a looker-on in the matter, provided the Suez Canal is declared neutral. But the chief opponent to the annexation of Egypt on the part of England is France. We can not do better to illustrate the feelings of the French in the matter than by summarizing from a series of articles by Ernest Vizetelly in *The Westminster Gazette*. He writes, in the main, as follows:

It is a mistake to suppose that Paris alone conducts the affairs of France. The people of the provincial towns exercise much influence, and the peasants know well how to make themselves heard. The results of an efficient system of education are noticeable among them; they are, on the whole, more intelligent than

the lower classes in England, and, as they are voters, they are able to obtain due consideration for their opinions. The dislike against Germany has gradually dwindled in France, while the hatred of Great Britain has assumed alarming proportions. During my recent sojourn in France I found the Egyptian question confronting me at every turn. Relatives by marriage, old friends and new ones, chance acquaintances and strangers, representing half a dozen strata of society, all broached the inevitable topic. I tried to reason with them but at last lost patience, especially when rustic boors propounded the theory that Egypt belonged to France, that England had stolen it and would have to give it back. Among educated people as well as among the illiterate I was assured that the Franco-Russian alliance was formed for the purpose of driving England out of Egypt. Of Germany I never heard a word, and the complaints about Madagascar were few and far between. Even the clergy talked of Egypt. There was less unanimity in France on the eve of the Franco-German war than there is now on the question of supporting any Ministry that may energetically seek to put a term to the English occupation of Egypt. I do not presume to offer any opinion on the Egyptian question myself, it is for others to determine whether our withdrawal from the Nile would or would not be too high a price to pay for reconciliation with France. I only wish to show the importance of the matter, and that the English, as a nation, are cordially detested in France, in the provinces as well as in Paris.

—Translations made for THE LITERARY DIGEST.

THE REBELLION IN THE PHILIPPINES.

THE rebellion in the Philippines, altho it has, according to the latest accounts, been crushed by the Spaniards, is the subject of much comment. It is, however, extremely difficult to divine what is going on there. Thus much seems certain: The natives, aided by Malay immigrants of the old piratical type which used to render navigation so unpleasant in the Indian Ocean, and plentifully supplied with arms and ammunition by Japanese, English, Dutch, and German smugglers and filibusters, conceived the idea of murdering every Spaniard on a day appointed for the purpose. The plot was discovered and open rebellion ensued. Ostensibly the natives were aroused by the arrogant behavior of the Spanish clergy, especially the monks. But as the monks seem to be in sympathy with the movement, and the monasteries are rebel strongholds, this explanation is not very clear. The Spaniards as well as the rebels are accused of carrying on the struggle with cruelties that put in the shade the stories of the Armenian massacres, and in the European settlements of the Far East the Spanish commander is soundly rated for his alleged incapacity; but a resident Englishman writes to *The China Mail* after the following manner:

General Blanco's position is extremely difficult. The Spaniards clamor for revenge, and his own officers are chafing to come to close quarters with the enemy. But he knows that he can not risk defeat with the small force of Europeans at his command, and he does not strike unless his blow can be made effective. He has steadfastly refused to sanction the execution of a prisoner without incontrovertible proof of his guilt. That the Freemasons are connected with the movement, and that the masses are being set against the Government by political agitators, is not to be believed. The majority of the insurgents have no such high aims in view. They are of the banditti type chiefly, and the idea that they are Freemasons emanates from the fact that they are banded together in secret societies.

It is, however, very unlikely that reports favorable to the Spaniards and their rule in the Philippines will be largely circulated. The Germans are still a little sore because Spain refused to let them have the Carolines. The English carry on an enormous traffic of arms and ammunition with the natives of other nations' possessions, the center of this trade being specially the Straits Settlement. The Japanese can not forget that they once exercised authority in the Philippines. And now the Dutch are dis-

satisfied because Spain does not seem competent to neutralize Japanese filibustering. The *Dagblad*, The Hague, says:

"Frustrated in her designs upon Korea, Japan has turned her attention to the south for a field in which to expend her energies. Being in the possession of the Linkin Islands and of Formosa, Japan next hopes to possess herself of the Philippines by intrigue. The plan of the Japanese is to abolish, first of all, Spanish rule. It is, however, well known that the natives of the Philippines are incapable of self-government. These large and rich islands will therefore be annexed by Japan when Europe is too busy elsewhere to notice what is going on in the Far East. The Dutch possessions in Celebes and Borneo will next be threatened, for Japan will not rest until she has 'rounded off' her Island Empire with them."—*Translations made for THE LITERARY DIGEST.*

A MISSING-WORD CONTEST.

THE Berlin *Ulk* pictures the Ministers and notables of France as hotel servants who watch a notoriously rich guest depart on his journey. Their expressions are somewhat of the dissatisfied type. The Czar has bestowed plenty of winning smiles upon them, but the hoped-for "tip" in the shape of a signed alliance has not been forthcoming. Nobody doubts that there is some agreement between France and Russia, but it seems impossible to find a word to describe it. Hence the Socialists and even a few of the Monarchs, such as Cassagnac, demand that the public be made acquainted with the advantages France derives from her *entente* with Russia. The *Temps*, Paris, replies to these demands as follows:

"According to the Constitution the President of the Republic has been wisely given the power to sign treaties with foreign governments in the name of France. It is left to his discretion to determine when Parliament should be acquainted with the text of such a treaty. We must not forget that such an agreement concerns two nations. How do we know that Russia does not still regard secrecy as necessary for her interests? What will our representatives do? Will they ask the Russian Government the reason of its secrecy?"

For the want of something more tangible, all France indulges in pleasant day-dreams. "All kinds of impossible results are hoped for," says the *Handelsblad*, Amsterdam. "The Chauvinists expect war with Germany and the reconquest of Alsace-Lorraine. The Republicans expect a strengthening of republican ideas in France, especially as the Czar has shown his willingness to accept the Republic as an accomplished fact, likely to stand for all times. The Royalists, however, expect neither more nor less than the restoration of the monarchy *in optima forma*." The Royalists certainly are not willing to hide their hopes. The *Gazette de France*, one of their strongest organs and one of the oldest newspapers in the world, says:

"The important events of the last few weeks create new duties for Frenchmen as a nation. One of the first and most important of these duties, the one that it is necessary to fulfil as soon as it possibly can be done, is certainly the abolition of the republican form of government. The Czar has said that in the spring he will return to us. The time that intervenes must be made useful. When the trees blossom he should be received by a new monarchy, and by a genuine monarch to whom he can address himself as a brother. The old friendship between Nicholas II. and the Duke of Orleans should render the task easy."

The views of the extreme Chauvinists are aptly illustrated by the expression of the *Rappel*, which says:

"What France wants is more than an alliance for the maintenance of peace. Russia's friendship must mean more to us than this horrible armistice. If the Czar has listened well, then he must have understood the meaning of the enthusiastic shouts which for three days have sounded in his ears. He will know that their import may be summarized in one short sentence: Sire, France is ready."

In the *Gaulois* Marcel Hutin endeavors to explain the relation between France and Russia as follows:

"There is no alliance, but a military convention, signed on the part of France by President Casimir-Perier, on the part of Russia by de Giers. The convention stipulates that if France or Russia is attacked by a member of the Triple Alliance, they must immediately take the field together. France fears chiefly an attack from Germany and Italy, Russia wishes to guard against attacks from Austria. There is a perfect understanding between the army and navy commanders of France and Russia, the course they are to take has been clearly defined and embodied in the convention."

The *Independance Belge*, Brussels, thinks it does not matter what the agreement between the two powers is called. France is no longer alone, and that is the main thing. The *Kölnische Zeitung* talks of a "protocol," indicating the course both nations are to take in case of war; but the paper claims to have reliable information that this document was not signed on behalf of either power. The *Vossische Zeitung*, Berlin, says:

"What the whole world has witnessed lately is of greater importance than a secret document. Call it treaty, protocol, convention, or anything you will, the fact remains that France and Russia are in perfect accord, and the French people have the certainty that their country has regained its former high position. France can enforce her will in any part of the world now. It may, however, be assumed that neither France nor Russia is willing to disturb the peace. The prevalent opinion among Frenchmen seems to be that Russia's friendship enables them to prepare in earnest for the Exhibition of 1900."

This opinion is also held in England, where a violent anti-German outbreak among the Parisians was confidently expected. *Money*, a London financial journal which watches the political situation with keen interest, says:

"Whatever means were taken to enforce it, there was an honorable conspiracy during the Czar's stay in Paris that for the moment Alsace-Lorraine should be forgotten. And to France's credit be it said, not one paper departed from this understanding. That from the most irresponsible press in Europe was something of a marvel, and, as we have said, indicates in a peculiar manner the earnestness of France in the matter of the Russian alliance."

But the greatest justification for the hunt for a word by which the *entente* between Russia and France may be defined comes from Russia. The *Vedomosti*, St. Petersburg, says:

"We must not omit acknowledgment of the praiseworthy attitude of the German and Austrian press. The French papers published short paragraphs only on the visit of the Czar to Breslau and Vienna. The Germans and Austrians have described the visit to Paris in the most unprejudiced manner; they have published no articles breathing hatred and fear, and have never ceased to trust in the wisdom of Russian diplomacy. It is a pleasure to record all this. It proves how much better the rela-

THE PRESENT STATE OF THE CONCERT.



ORCHESTRA (to John Bull): "Yes, we'll play your tune but what are you willing to pay?"

tions between Germany and France have become. And it is a matter of importance to Russia, for Germany is a powerful country, and our neighbor."

The *Russky Viedomosti* denies outright that there is a written and signed treaty. It says:

"So far the relations between France and Russia have not been regulated by a treaty of the kind which binds the members of the Triple Alliance. It has not been necessary, and it may be assumed that the Paris fêtes have not changed the situation. The *entente* between France and Russia is, no doubt, of importance as a counterpoise to the Triple Alliance, but a signed treaty could draw Russia into difficulties entirely outside her sphere of interest. It can not be said that the advantages of such a treaty with a state which is continually on its guard against its nearest neighbor, would weigh against its disadvantages."

The *Lokal Anzeiger*, Berlin, publishes an interview with General Richter, the Czar's aide-de-camp. As it is very unlikely that General Richter would, without permission from his imperial master, express himself on such an important subject as the Czar's visit to Paris, the interview has been largely quoted. The General spoke, in substance, as follows:

Among all the enthusiastic expressions of pleasure and sympathy with which the Imperial couple were greeted in France, there was not, I assure you, a single allusion to a war of revenge or anything of the sort. With an amount of tact that can not be appreciated too highly the official representatives of France and the French people avoided all such demonstrations. The character of the visit was, therefore, eminently peaceful. Nobody mentioned such a thing as war while we were there.—*Translations made for THE LITERARY DIGEST.*

A GERMAN VIEW OF AMERICAN POLITICS.

THEODOR BARTH, Member of the German Reichstag, editor of the Berlin *Nation*, and one of the leaders of those Germans whose political ideals approach nearest to the views generally accepted in America, is at present touring in the United States. Here are some of his reflections on our campaign, as he wrote them down for his paper:

"Public life in America certainly has its charms. I always succumb to them. Freedom is really no empty shadow, for it educates people better than anything else. How different is political life in America from the peculiar views we have of it in Germany? According to our ideas there are only hunters of spoils and machine politicians in America. No doubt there are a large number of them. But it is just as wrong to judge all American politics by them as it would be erroneous to judge our stock exchange by some of our most unscrupulous speculators. Political life is extremely healthy in America. The interest which the whole nation shows during critical times proves this. Nor is it booty only that leads men into the political arena. Take a man like Carl Schurz. He only wants to do his duty, and that is also the case with most of the sound-money Democrats who gathered at Indianapolis. They have severed their connection with their party, knowing well that for years they must give up all hope of power. Take Mark Hanna, the 'King Manager' of the Republicans. His friendship for McKinley alone caused him to leave his comfortable home in America and to undertake the hard work of an electioneering campaign. Take also the thousands of itinerant campaign orators. Many, no doubt, work in the hope of sharing the spoils, many others are well paid for their exertions; but there is also quite a number who work from love of their cause, and even pay their own expenses.

"It may be that at present, when an important question moves the whole nation, the better elements have come to the fore and taken the reins from the hands of the professional politician. But it is the character of the people which, under such unusual circumstances, weighs heaviest in the scale. We must not allow outward appearances to bias our judgment, even with regard to corruption. Is there no corruption in Europe? Have our Agrarians and our bimetallists purely ideal aims in view? Are our Antisemites patterns of good manners? Does merit always deter-

mine how our offices should be filled, and influence never? Have we no nepotism, no family rings, in which one hand washes the other? And are these hands always clean? Surely, we need not be pharisaical in judging America!"—*Translated for THE LITERARY DIGEST.*

JAPAN'S EXPANSION AND HOW TO STOP IT.

THE German papers inform England that there are other besides English-speaking races imbued with the desire for new territory. It would be interesting to know in how far our German contemporaries acknowledge the right to expand of nations outside of Europe. Japan, to the horror of the European element in the Far East, turns her attention toward the Indian Ocean. We condense the following account by Mr. Audley Coote in the *Argus*, Melbourne:

While in a car with several Japanese officers, they were conversing about Australia, saying that it was a fine, large country, with great forests, and excellent soil for the cultivation of rice, coffee, tea, and other tropical products. The whites settled in Australia, so thought these officers, are like the dog in the manger. Some one will have to take a good part of Australia to develop it, for it is a pity to see so fine a country lying waste. England is a useful enough nation as an ally to Japan, but if any ill-feeling arose between the two countries, it would be a wise thing to send some battle-ships to Australia and annex part of it. I found that this is the prevalent opinion in Japan, and it is certainly not surprising that this small country, teeming with its forty-five millions, should regard Australasia, with only four millions, with certain amount of covetousness.

Commenting upon this the *Argus* says:

"We have not formulated or even discussed any rational policy to guide us in our dealings with these Eastern neighbors; consequently the attitude of Australia must be one of simple aloofness. Mr. Coote's tidings are an eloquent homily to Queensland as to the necessity for federation and a reminder to the colonies generally how precarious the position of Australia would be were it not an integral part of the British Empire. While that is so menace can only arise to Australia in the event of a great war in which the naval strength of the empire is overtaxed. In such a case Japan, enrolled upon the side of England's enemies, would be an important factor in the sum from the Australian point of view."

The Australians, therefore, like the Spaniards, are not inclined to do more than take note of the fact that danger may threaten them from Japan. It is different with the Dutch. They talk of taking the bull by the horns. Professor Schlegel writes in the *Dagblad*, The Hague, as follows:

"The only way to guard against attacks upon the colonies by the Japanese is to drive them out of Formosa. Holland must take possession of Formosa. The remembrance of Dutch rule has not yet been eradicated in that island, and both Chinese and natives would welcome our return as putting an end to the reigning anarchy. True, Japan would not voluntarily give up the island. But that is not necessary. Perhaps Russia and France, and even England, would join Holland in dispossessing the Japanese. The seed sown by Dutch ministers and teachers two centuries ago would then speedily bear fruit."—*Translation made for THE LITERARY DIGEST.*

HAVE ENGLAND AND GERMANY BECOME LASTING ENEMIES?

THE commercial, industrial, and colonial rivalry between the Germans and the British has at last produced real national hatred, to all appearance much more deep and lasting than the aversion between Frenchmen and Englishmen, or Frenchmen and Germans. It is well-nigh impossible to pick up an English publication that does not contain some allusion to the Germans as a race of ill-mannered upstarts. German business methods and

manufactures, German laws and colonial efforts, are criticized in the most unfavorable manner, and open threats of war are common. The Germans, on the other hand, reply that England is grasping and selfish, that she has left open no field of enterprise except in quarters where her own ability to obtain successes was insufficient. To the threats of war the Germans answer contemptuously that England is utterly unable to go to war. Since the Flying Squadron was fitted out to overawe them, the Germans predict that the British fleet will be defeated if matched against a reasonable number of ships.

The Times, London, expresses itself in substance as follows:

The insults to which we have been subjected for some months past on the part of the German press seem to have a deeper cause than mere nervous dissatisfaction. These utterances evidently have a political meaning, and the English people begin to exhibit signs of resentment. If the German papers continue to embitter us, resentment will change to open hostility. It is impossible to believe that German statesmen can wish for such a change at a time when Germany's position has been very much weakened, for the Triple Alliance is not what it was, while France and Russia are stronger than ever.

The Daily Telegraph threatens that England will make common cause with France and Russia. *The St. James's Gazette* says:

"The persistent boorish lumbering abuse of her [Germany's] newspapers can not help producing an effect here, however easy it may be to explain it. . . . The German papers, like others, are subject to want of copy. So we need not be moved too much if abuse of England is the useful 'cut off the joint' of editors in want of a subject. . . . We can not forget the boorish roughness displayed in the matter of the Kongo Treaty, or certain transactions in the Transvaal at the beginning of this year, which, as we know now, were but the result of a long previous intrigue. On the top of this has come the Zanzibar difficulty. England does not complain of the refuge given to Khalid, but of the arrogant swagger with which it was given and of the visible inclination of the Germans to advance claims to Zanzibar which are as impudent as they are unfounded. . . .

"There may be nothing more in the attitude of Germany than self-assertive clumsiness; but, even so, it has produced a change here which Berlin will do well to take into account. In the contemplation of their own rather recent greatness, the Germans may not think it a matter of much importance that a quarrel with them would be decidedly popular with large classes of Englishmen, and less welcome than any other to all. We are not going to imitate the rude folly of the German papers."

Nor are these complaints confined to the British Isles. In the colonies Germany is censured as severely, as the following sample from *The Celestial Empire*, Shanghai, will show:

"Germany, like France in the latter half of the eighteenth century, has conceived that her mission was to ruin the colonial expansion of England. England had been generous to an extreme, and had raised no objection to the establishment of a German protectorate and colony in Southwest Africa. It was doubtless foolish of England to have done this, but having agreed she accepted honorably the consequences. Not so Germany. The possession of the district about Walfisch Bay only whetted Germany's desire for more."

Meanwhile the *Hamburgische Correspondent*, in an official article, declared that Said Khalid, the deposed Sultan of Zanzibar, would not be permitted to intrigue against England while living in the German colonies. This was immediately looked upon as an apology on the part of Germany, for the part she had taken in the Zanzibar affair. *The Home News*, London, a paper circulating very largely in the British colonies, remarked that "some dim perception seems to have entered the Teutonic brain that once again the German Government have gone too far." *The St. James's Gazette* declared that "a dim sort of apology had been drawn from the German Government." *The Pall Mall Gazette* says:

"We do not believe that a few official paragraphs are sufficient to put an end to German intrigue in Zanzibar or elsewhere. But we receive with pleasure every proof that the German Government understands the danger of twisting the British Lion's tail. It is, however, not impossible that the rumors of a joint action on the part of England, France, and Russia has taught the German Government that it must not go too far."

All this has drawn some very sharp replies from the German press. The *Hamburger Nachrichten*, Bismarck's paper, says that "Germany is sorry to find England in so bellicose a spirit, but British threats can have only one effect: the avoidance of everything that could be construed into fear of England's displeasure." The paper further explains that Germany, not being a quarrelsome nation, does not seek a quarrel with England. But as every act of common civility toward the British Government is described in the English papers as an acknowledgment of England's power, Germany must not give up one iota of her rights in deference to England's wishes. England's fighting power is described in the Old Chancellor's paper with but one word—"impotent." The *Vossische Zeitung*, Berlin, which had predicted that the promise to prevent Said Khalid from intriguing against Great Britain during his stay in German territory would be termed an apology in England, says:

"The English forget that even when Germany gave notice to Great Britain that Said Khalid would be sent to Daar-es-Salaam an act of extraordinary courtesy had been committed. As for the threat of Great Britain to join the Franco-Russian coalition, that is more than foolish. Every child knows that the European situation no longer hinges upon the antagonism between France and Germany, but upon the enmity between England and Russia. When expenses come to be settled for the Franco-Russian festivities, it will not be the Triple Alliance but England that will have to pay the piper. Public opinion in Germany can afford to make fun of the threats in the British press."

The *Kieler Zeitung*, Kiel, declares that Germany, unlike England, can stand alone without loss of prestige, the Triple Alliance being more for the benefit of Austria and Italy than that of Germany. The *Kreuz Zeitung*, Berlin, believes that England still has a chance to obtain Germany's good-will comparatively cheap. If England were to give up Zanzibar and Rhodesia, Germany might be propitiated.—*Translations made for THE LITERARY DIGEST.*

FOREIGN NOTES.

SAYS a Canadian contemporary: "Now that Lord Aberdeen has become an Indian by adoption, he can ride half-fare on the railways, but as an offset to this, the Governor-General can not buy drinks unless the barkeeper is prepared to dare the penalties of the law against selling liquor to Indians."

THE most "electric" village in Europe is Borobeke, in Belgium, where a plant has been put in operation according to plans drawn by Professor Schoentges, of Ghent. All streets, alleys, and private roads, all public and private buildings are lighted by electricity. The great dairy works of the village are worked by electricity. For all this each householder pays only 19 francs (\$3.80) per year.

ACCORDING to the Budapest *Namzet* the French delegates at the late International Peace Congress agreed to go to Hamburg next time the Congress meets. This is an important concession, as so far the French have refused to recognize the Peace of Frankfurt as a basis for lasting peace. Several of the delegates point out that, as neither France, Russia, England, Austria, nor the United States is asked to give up territory they have obtained by conquest, it is unjust to demand such a sacrifice of Germany alone.

The Japan Mail has an article on Japanese officials, in which it asserts that they are less corrupt than any other in the world. There may be exceptions, but these are astonishingly few. In strict attention to duty the Japanese officials of all ranks, it seems, rival the Prussians; but while the latter are somewhat stiff and overbearing in manner, the Japanese is also very polite. If Japanese official is not polite, it is always the fault of some foreigner, who, because he happens to have enough money to go globe-trotting, acts as if the whole earth belonged to him.

THE St. Petersburg *Viedomosti* thinks it strange that nobody gives the least thought to the sufferings of the Mohammedan element in Turkey, while everybody harps upon the misfortunes of the Armenians. The paper relates that owing to the emptiness of the Sultan's treasury, there is no money to provide the troops called out to quell insurrections with the barest necessities. No wonder that the militiamen, torn from their homes to restore order in rebellious provinces, are not in the best of temper. Disaffection among the Moslems is punished much more barbarously than among the Christians, for rebellious Turks have no foreign ambassadors to take their part.

MISCELLANEOUS.

A JOB LOT OF IDOLS.

ONE can not help feeling, when looking upon the idols whose portraits adorn a recent issue of *The Strand Magazine*, that the sweeping injunction of the Sinaitic code—to make no likeness of anything that is in the heavens above or in the earth beneath or in the waters under the earth—is yet hardly sweeping enough to apply to some of the images before which men still prostrate themselves. It is a marvelous “job lot” which *The Strand* writer has collected, and we reproduce a few of the more striking specimens from his gallery of ideal figures.

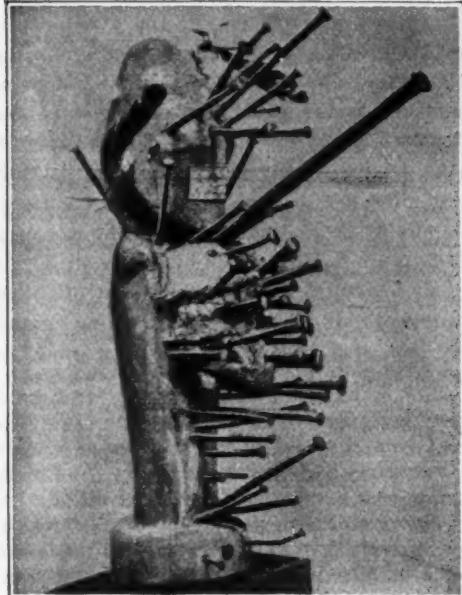


FIG. 1.

right figure without limbs or features, unless one counts as a feature a lump of white clay stuck against the chest.

“One’s first impression is that he must have been unlucky in his profession, and possibly have incurred unpopularity by neglecting to answer prayers or something of the kind, the indignation of his disciples taking the spiteful form of nails driven viciously into his sacred person.

“This is wrong, however. The nails are most amiably meant, and he likes them. The idol comes from a part where iron of all sorts is extremely scarce, and nails are some of the most precious possessions of the natives. So the devout West African who was anxious to propitiate this particular divinity sacrificed one of his most valuable nails to it by the simple and respectful process of hammering it into the hallowed stomach. So that, as a matter of fact, he was quite a popular power; loved, dreaded, and perforated by a numerous congregation. Let us be thankful that friendly presentations in this country are conducted by a different method.”

Figure No. 2 has features, tho it is doubtful whether this is an advantage in his case. He comes from the Sandwich Islands, and the description runs as follows:

“It is a sort of Polynesian Tom Noddy, consisting entirely of head and neck, and it is made—or rather its exterior surface is—of feathers. The interior frame is wicker, and the covering is of red and yellow feathers. The not particularly languishing eyes are of mother-of-pearl, with black beads for pupils, and the smile



FIG. 2.

is bordered by a pleasant and numerous company of dogs’ teeth. The whole affair is considerably bigger than the usual human head, and would prove of little use in quieting a nervous baby. In regard to the feathers, it may be of interest to state that the yellow feathers are of a most precious and rare sort. They come from a little bird which the naturalists call *Melithreptes Pacifica*, and which the Sandwich Islanders call by some name which may be nearly as long, tho it can hardly be as ugly. This little bird has under each wing one single yellow feather and no more, and that only an inch long, so that anybody anxious to stuff a bed with these feathers would get a deal of gun practise in the process.

“The late King of the Sandwich Islands, as a matter of fact, did have a cloak made of these feathers alone. It hung four feet from the shoulder, and was eleven feet wide at the bottom, and it was in process of making while nine successive kings reigned and died in the Sandwich Islands.”

The two idols (No. 3) also come from the Sandwich Islands and are irreverently referred to as “obviously drunk and singing rowdy songs, in addition to which the larger of the two has a shocking black eye.” A similar irreverent spirit animates the writer in dealing with the idol (No. 4) from New Guinea, whose only distinct expression, he says, “would seem to be one of hunger, and its general appearance suggests that of a wild boy from a penny show where there was nothing to eat.” Of the natives of New Guinea, the writer adds:

“Each family keeps a little hut for the devils, with a little grass hammock slung therein for the devil to sleep in, and there they place nuts each morning as a sacrifice. The people appear to have no notion of any well-disposed divinity or spirit, and everything supernatural is to their minds malignant, mischievous, and horrible. They have only two ways of getting what they want of these deities: by bullying them and by abject offerings designed to propitiate. Many districts have their especial and particular devils, but there is no irksomely rigid law, and any gentleman may invent his own devils according to his own particular fears and fancies, and can invent as many as he likes.”

The Turk as a Fighter.—“The Turk is a good fighter,” says *The Army and Navy Journal*, “when he is well led, but as a rule he is not well led. When he knows what to do he can do it, stubbornly and resolutely, if somewhat clumsily and craftily, but he has little faculty of origination and but an indifferent faculty of execution. When it comes to defense he is there, largely by reason of the negative qualities of his inertia and his stolid ac-

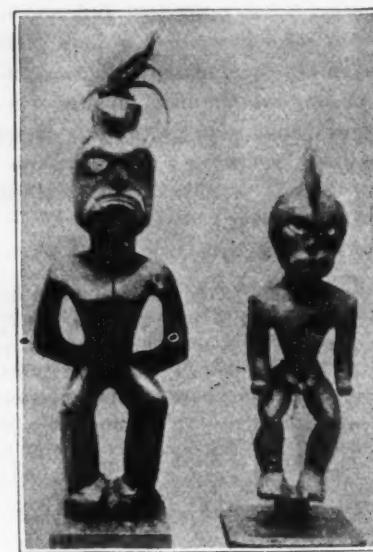


FIG. 3.



FIG. 4.

quiescence in whatever may be his environment for the time. At offensive movements he is not an adept. 'Kusmet' (fate) sums up most of his strategy, altho he is willing to a limited degree to help 'fate' out when some leader more intelligent than the average shows him the way.

"But the Moslem who is so used to being misled in politically and in other ways in time of peace would hardly know what was happening if he should for once be well led in battle. He has never been accustomed to intelligent systems of administration. Little is done systematically in the Ottoman Empire, or done with method long, even where a periodical fit of 'progress' seizes on the centralized officialism at Stamboul. Such a thing as a war college is unknown in Turkey. Here and there is a military school, which gives a kind of cadet drill in the minutiae of militarism, but no such thing is known as a comprehensive scheme into which the several parts of the military system, so far as there is any system at all, might be made so to fit that every man would know his place and duty in time of war. In other words, Turkey has no military 'station bill' posted up anywhere abouts, nor, so far as any observers are informed, even stored away in any archives anywhere."

AN ENGLISH REVIEW OF OUR STRENGTH AS A NATION.

TWO nations of the Old World, Spain and England, at present believe themselves justified in considering the possibility of a war with the United States. In both countries the strength of the United States has been described as enormous by many writers, but in both countries also the conservative element is now coming to the fore to show that this strength has been overrated. A writer in the *Correspondencia*, Madrid, endeavors to convince his countrymen that it would be undignified for Spain to seek alliances against the United States. In England much attention is given to an article by Alexander McClure, in *The Nineteenth Century*. He examines our pretension to national strength from a purely English point of view, and comes to the conclusion that a war with Great Britain would utterly ruin us.

The writer begins by asking "What constitutes national power?" and proceeds to answer the question. We condense his answer:

It may be assumed without argument that population alone, as in China, is not power, nor extent of dominion, as in the case of Russia. Extensive trading without a stable monetary standard is, after all, only a "clearing-sale of surplus stock," which is unfortunately shown by India, while republican or democratic government, ever changing and generally mistrusted, is often but the veriest travesty of power.

What, then, constitutes national strength?

Briefly, a land whose every citizen is a free man and an enlightened subject; extensive and profitable trade intercourse; a sound currency basis, and a stable government free from jobbing and panic. It is not the writer's intention, however, to enlarge on these points, but to proceed to the consideration of another, no less important factor of national strength: the possession of a mercantile marine.

The Phenicians with a mere strip of coast-line, and the Venetians with little more than a salt marsh for territory, both attained magnificent preeminence among the nations of their day, almost wholly by reason of their maritime supremacy. The insular position of our own fatherland forced us to build an immense fleet, which, while carrying our own and our neighbor's merchandise, takes the Briton with his commercial and administrative ability to the farthest corners of the earth. Germany, with an awkwardly divided coast-line of 1,200 miles, is successfully increasing her mercantile marine, her principal steamship lines paying good interest notwithstanding the depressed state of shipping affairs. The purchase by Norway of old British vessels is well known, and even Belgium, with a seaboard of only forty-two miles, wisely improves her maritime intercourse. In view of all this, and without going into the merits or demerits of the subsidy system, it will be interesting to see how the United States stands in respect of her mercantile marine as compared with other nations. It is not easy to reduce the figures of the different

countries to a uniform basis, but the following table may be accepted as sufficiently accurate for our purpose; as regards the ocean-carrying trade:

	Sailers.		Steamers.		Totals.	
	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.
Great Britain...	1,645	2,168,451	6,325	9,670,047	7,970	11,844,496
Germany	309	362,184	952	1,343,153	1,261	1,705,337
France	94	92,296	559	900,885	653	993,181
United States ..	15	22,920	417	765,142	432	788,062
Norway	91	89,512	480	407,402	571	496,974
Spain	2	1,228	370	447,798	372	449,026
Holland	46	51,836	209	315,106	253	367,032
Italy	43	42,940	223	317,907	966	*360,907

It will be observed that in the number of her sailing-vessels the United States is second last in the list; while as regards steamers she is easily distanced by Germany, France, and Norway. With a population of 63,000,000 and an area of nearly 3,000,000 square miles, it would naturally be expected that the United States would have had a larger maritime interest than, say, Germany, with a population of 59,000,000 and an area of about 1,300,000 square miles, especially in view of the splendid seaboard which the American continent affords.

Like Norway, the United States has a large number of wooden sailing-vessels, and comparison of the relative number of high-speed screw-steamers gives the following interesting figures:

	VESSELS CAPABLE OF STEAMING.				
	Knots 12-14	14½-15½	16-17	17½-19	19 and upward.
Great Britain	640	57	34	15	6
United States	55	18	1	..	4

A little over eight per cent. of the sea-borne trade of the United States is carried by her own vessels. In the early "sixties" it was quite seventy per cent. While other nations, therefore, are doing everything possible to stimulate their mercantile marine, the United States has allowed this industry to decay. It is questionable if the ground which has thus been lost will ever be recovered, especially if a recent enactment, requiring that all officers and engineers employed in American vessels shall be naturalized American citizens, is an example of the lines upon which American shipping legislation will be conducted.

The foregoing deals with America's position as a power in time of peace, a point of view unfortunately not yet fully recognized in the unwritten code of international principles as a basis of judgment in the case of a nation aspiring to the rank of a power. Let us now consider the position of the United States as a possible belligerent.

The following table shows the naval strength of the nations named, as comprehensively as it is possible to do—anything like a satisfactorily uniform classification of the various vessels of the respective fleets being extremely difficult, if not impossible:

	Battle-ships.	Cruisers.	Torpedo craft.	Port defense.
Great Britain	32	463	118	23
France	30	150	216	17
Spain	1	90	16	1
Russia	14	70	64	16
Italy	10	61	139	4
Holland	66	90	25
Germany	13	43	132	12
United States ..	5	47	17	19
Denmark	1	18	12	4

It is seen that, taking the combined figures of battle-ships and cruisers—the United States stands eighth in the list, and with this observation we may pass to another phase of the subject. With

*The large number of vessels of great size employed in our coasting trade, the enormous extent of our coast line, and the fact that our "coasters" touch at all South American ports makes it difficult for statisticians on the continent of Europe to draw the line between coasting trade and ocean trade in our case. Erwin Knipping, in Justus Perthe's "Sea Atlas," gives the following figures as best suited for comparison. The figures are for 1889:

	APPROXIMATE VALUE OF	
	Mercantile fleet.	Maritime exports and imports.
Great Britain	\$610,000,000	\$3,715,500,000
Germany	72,500,000	1,994,500,000
France	50,500,000	1,603,000,000
United States ..	45,000,000	1,536,000,000
Italy	22,500,000	468,000,000
Russia	15,000,000	529,000,000

—ED. THE LITERARY DIGEST.

† Including the colonies.—ED. THE LITERARY DIGEST.

the present development of business instinct, efforts would be made to continue trade as much as possible during war.

And here, thinks the writer, is the most vulnerable point of the United States. He regards the volume of trade which we carry on with our neighbors as unimportant, and paints the consequences of an effective blockade of our ports in the following somber manner:

"With a greatly restricted, or entirely obstructed, outlet for his produce the American farmer would become, if not bankrupt, at all events a much poorer man than he is at present; the army of the unemployed, even now ominously large, would be recruited enormously from all ranks of life; the financial position of the railroads, never of the soundest, would at once become desperate on account of the cessation of 'foreign through-going' traffic; and, if the writer is not mistaken in his conclusions, the number of the different nationalities, individually and collectively, which form the component parts of her population, would prove a most embarrassing element of complication, rendering internal dissensions only too probable."

Referring to the possibility of war with Great Britain, the writer points out that England is still our best customer, and that her trade would be lost, never, perhaps, to be recovered, as the British Colonies and South America would eagerly seize the chance to oust us from the field. In summing up, the writer comes to the conclusion that Uncle Sam will get along best by being very civil to everybody else. He says:

"Even making every allowance for the patriotic cohesion which the call to arms evokes in all ranks of a nation, there are grave doubts whether the United States, with its immense alien population, has yet reached a degree of national solidity sufficiently strong to justify a declaration, or even a menace, of war at the present time. He would be considered foolish who embarked upon a business venture without first counting the cost and summing up his probable gains and losses. Similarly, no nation, in the face of such incalculable ruin, even tho the fortune of war be with it, is justified in a threat or menace of war against any other nation, unless, indeed, 'the case is a good one, the ground fair, and the necessity clear;' and it is tolerably certain that, had the soundness of this axiom been more clearly recognized by American statesmen during past months, we should not have heard so much regarding the Monroe doctrine, or rather the modern American reading of that dogma."

WITH COURTS AND LAWYERS.

INTERESTING and curious episodes galore from the legal history of New York are found in the book on "Extraordinary Cases" recently published by Mr. Henry L. Clinton, a distinguished lawyer who has spent forty years in active practise and has been engaged in many celebrated cases involving life and liberty. Daniel Webster, Charles O'Conor, Ogden Hoffman, J. W. Gerard, James T. Brady, and other leading American lawyers were at the head of the New York bar in the early days of Mr. Clinton's legal career, and he gives sketches and anecdotes concerning these great legal lights. The cases given in the book are of that peculiar and romantic character which never lose their interest. We extract some entertaining incidents from the volume.

Of Chancellor Walworth the following anecdote is told with regard to his annoying habit of persistent and aggressive interruption:

"On one occasion a lawyer of good repute and of fair practise commenced to argue a case before him. He had hardly begun, when the Chancellor interrupted, telling him that he had brought his action 'all wrong'; it should have been begun in a different way, which he specified. The lawyer answered that, before he commenced his suit, he examined the authorities and concluded that the only proper form was the one he adopted. The Chancellor said the form of action was all wrong; the lawyer replied that he did not feel at liberty to go against all the decisions applicable to the subject. He said he could find no authority in favor of the course which the Chancellor had suggested. The latter, with no little impatience, said: 'Then you should have

retained counsel, who would have advised you to bring the action as I have suggested.' The lawyer replied: 'Since your honor went on the bench, there has been no counsel at the bar to whom I could have applied who would have given such advice.'

Polly Bodine was tried for murder in 1844, and the evidence against her, tho strong, was entirely circumstantial. The jury disagreed, and it was found that only one juror had stubbornly stood out for an acquittal. The juror was a sort of village oracle of dogmatic proclivities, always disagreeing with people. The following conversation with him is reported:

"Were you for acquittal?"
"No."
"Were you, then, for conviction?"
"No."
"What verdict were you in favor of?"
"No verdict at all."
"How is that?"

"It was all circumstantial evidence. I would not render *any* verdict on circumstantial evidence—that is not unless it was in the *fourth degree*."

"What do you mean by circumstantial evidence in the fourth degree?"

"Why, from witnesses who swear that they saw the act committed."

"Thus was the life of Polly Bodine saved by this incorrigible juror who invented the doctrine of circumstantial evidence in the fourth degree."

A woman tried for assaulting (with intent to kill) a prominent man who had wronged her, was acquitted amid thunders of applause, before Recorder Talmadge. The public rejoiced, and not long afterward a dinner was given to the recorder, counsel, and jury. After the wine had begun to flow freely and many toasts had been made (to quote Mr. Clinton)—

"Recorder Talmadge slowly and calmly arose. His countenance wore an expression of dignity peculiarly and unusually impressive. Those present gazed with fixed attention upon his commanding and portly figure as with judicial gravity and majestic mien he, looking at the foreman, announced that he was about to propose a toast which he was sure would meet with the most cordial approbation of all present. He said: 'I propose the health of Mr. ——, foreman of the jury, who so nobly *did his duty*—notwithstanding *his oath*.'"

In one important case, involving heavy damages, Charles O'Conor was opposed by J. W. Gerard. The latter was full of wit, humor, repartee, and expedients. He understood human nature and had great success with juries. He knew that O'Conor, if allowed to examine his witnesses and properly introduce his evidence, would establish his case. He therefore resorted to a most extraordinary expedient. When O'Conor produced his witness, Mr. Gerard asked him what he expected to prove by the testimony. Mr. O'Conor lucidly stated the point, and Mr. Gerard said: "I admit it, no examination is necessary." The next witness was called, and Mr. Gerard again admitted all that he was expected to prove. All of the witnesses were thus disposed of, and O'Conor found that his whole case was admitted. He was confident of victory. Mr. Gerard, however, knew what he was about. His address to the jury was brief and was as follows:

"Some of you know me personally. I have no doubt that those of you who do not know me personally know me by reputation. Now, gentlemen, you *know* that if my client had been guilty of fraud, I would be the last man on earth to admit it. I would hide it from you, cover it up, fight, fight, and I know *how* to fight—against the proof of it getting in evidence. If my client had been guilty, do you think I would admit it? No! No! Never!! *Never!* [Looking at his watch.] Gentlemen, excuse my brevity; I have an engagement to dine to-day, and my time is almost up, so I will detain you no longer."

O'Conor made an able and strong argument and worked hard, but he failed to impress the jury with the *importance* of the facts admitted, and they decided against his client. Mr. Gerard succeeded through preventing the jury from *dwelling* on and fully appreciating the evidence. They failed to realize that he had in reality admitted the whole case.

Judge Davies, who presided over the Court of Appeals, once heard a motion to dismiss an appeal. The counsel, referring to the mixed and incongruous character of the appeal, said "Why, your Honor, it is a regular chowder appeal!" The judge, who had no sense of humor, remarked with great gravity: "Section — of the Code does not mention or say one word about 'chowder appeals.'"

BUSINESS SITUATION.

The sensation of the week was the jump on Thursday in the rate on call loans in New York city to 100 per cent. in some instances, and to 50 per cent. in many instances. This was followed on Friday with a drop to about 36 per cent., a combination of banks to furnish funds restoring confidence.

The Money Supply.—Quotations of call loans at 100 per cent. or more have no real meaning except that, with practically four holidays to come in succession, there is really no market. Commercial loans are almost a lost art, except as banks sustain their regular customers, which they do generally with a fair degree of liberality. The hoarding or engagement of gold to provide against contingencies has far surpassed all records, and in exchange bought ahead, gold actually withdrawn, and contracts to deliver gold if required, probably exceeds in amount \$100,000,000. The makers of contracts to deliver gold on demand have imported over \$10,000,000, it is believed, and ordered \$500,000 more this week; the withdrawals of gold from banks for temporary deposit elsewhere, or by country banks at the demand of

customers, have been quite heavy, and the buying of foreign exchange has made the market entirely abnormal, and quite out of relation to the existing state of foreign trade.—*Dun's Review, October 31.*

Prices in General.—Orders to an enormous amount have been placed with manufacturers, jobbers, commission houses, and importers to be canceled in the event of the success of the free-silver cause. An encouraging feature is a further advance in the prices of leather, wool, Bessemer pig iron, wheat, Indian corn, lard, raw and refined sugar, and for crude and refined petroleum. Prices are practically unchanged for pork and coffee, but hides are a little weaker, and prices for oats, wheat flour, cotton and print cloths are lower. Only moderate orders have been placed for woolen goods for spring delivery, but manufacturers are disposed to buy some raw materials.—*Bradstreet's, October 31.*

Movement in Wheat.—Wheat has declined sharply, but is rising again, closing about $\frac{1}{2}$ cent lower for the week. Heavy realizing on spot sales, extreme monetary pressure in carrying supplies, and belief of foreigners that they can get what they want at lower prices by present

abstention, have materially helped the powerful Chicago influence which has labored to depress prices. But the evidence of great demand abroad grows clearer, and while Western receipts are heavy, 7,562,927 bushels for this week, and 26,756,644 for the past four weeks, against 31,150,964 last year, the enormous milling returns are of especial value, showing that foreign orders are preparing a great quantity of flour for export. These returns, not heretofore given elsewhere, will be especially instructive whenever the market turns on the foreign demand. Atlantic exports for four weeks, flour included, have been 8,026,558 bushels against 6,955,413 last year. Higher prices and actual famine in parts of India have a speculative bearing, but are really less important to the American market than the news of the decreasing supplies from Russia.—*Dun's Review, October 31.*

Cotton and Wool.—Cotton has held up remarkably well, in spite of trade estimates that the yield

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

WHAT Ministers Say OF Electropoise An Oxygen Home Remedy Without Medicine

REV. W. H. DEPUY, A.M., D.D., LL.D., for 20 years Assistant Editor

N. Y. Christian Advocate, says:

"My confidence in the merits of the Electropoise—simple, convenient, economical, and effective as it is, has constantly increased with its continued use."

REV. WM. McDONALD, Boston, Mass., Editor **Christian Witness**, says:

"I am slow to commend new discoveries of any kind, for the reason that so many of them prove to be worthless; but I can commend the Electropoise as a safe and effective health-restorer."

REV. JOHN D. VINCIL, St. Louis, Mo., Grand Secretary

Grand Lodge, A. F. and A. M., says:

"I have had an Electropoise in my family for a number of years and the benefits derived from its use have convinced me that it is invaluable as an agent in various maladies."

REV. S. P. SPRENG, Cleveland, Ohio, Editor **Evangelical Messenger**, says:

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"I have found the Electropoise valuable as a tonic and restorative after a severe Sunday's work in the pulpit, thus enabling me to overleap 'blue Monday' entirely."

REV. W. N. RICHARDSON, Worcester, Mass., says:

"My wife and myself have used the Electropoise for a number of troubles, and am prepared to say that I believe it will do even more than you claim for it."

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"I have used the Electropoise with much benefit for rheumatism, kidney trouble, and chronic constipation; the results have been particularly gratifying."

REV. E. S. ANNABLE, Blossburg, Pa., says:

"The Electropoise is entitled to all the glory for my restoration to health. I look upon it as one of the greatest developments of this scientific age."

REV. C. W. WILDER, Wollaston, Mass., says:

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REV. J. N. SHORT, Lowell, Mass., says:

"The Electropoise has accomplished wonders for some members of my church, and has also cured me of insomnia of two years' standing, which had resisted other remedies."

REV. A. T. TIDWELL, St. Louis, Mo., says:

"I regard the Electropoise as a family necessity. I have used it three years with entire satisfaction, and feel that I can not say enough in its favor."

REV. JOSEPH MAYOU, Oskaloosa, Kans., says:

"I have used the Electropoise with great benefit, and have known it to cure asthma,

hemorrhoids, rheumatism, and other diseases among my friends."

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Minister of Foreign Affairs is announced . . . M. Chaliemel Lacour, French statesman and orator, dies in Paris.

Tuesday, October 27.

McKinley receives and addresses many visitors, including the New England Sound-Money League; Bryan enters Chicago for his closing campaign, is received by a big crowd in the streets into which eggs were thrown by students. . . . Populist chairman Butler receives Watson's letter of acceptance, but it is not given out. . . . The annual Missionary Council of the Protestant Episcopal Church opens in Cincinnati. . . . The firm of Harper Brothers, New York, is incorporated.

Wheat is weak in foreign markets. . . . It is stated that the German Government has no intention of clearing up the so-called revelations which allege that Germany, from 1884 to 1890, had secret understanding with Russia at variance with the terms of the Dreibund. . . . The Rome correspondent of *The Pall Mall Gazette* says the Vatican does not wish the clergy in the United States to take part in the Presidential campaign, lest there should be a division in the ranks and an outburst of intemperate expression of political opinion on the part of the more impetuous bishops. . . . Dr. George Harley, physician and writer, dies in London.

Wednesday, October 28.

McKinley addresses Canton business men and other delegations; Bryan makes eleven speeches in Chicago; boys arrested for egg-throwing are released at his request; Palmer and Buckner continue their tour in Iowa. . . . Prof. G. L. Burr, historical expert of the Venezuelan Commission, returns from abroad to Washington; a volume completing the British case is laid before the commission. . . . The Georgia legislature organizes at Atlanta. . . . New docks and elevators of the Illinois Central Railway are ceremoniously dedicated at New Orleans. . . . Tornadoes damage Northern Texas and the Indian Territory.

Hundreds of persons are on the verge of starvation along the Labrador coast. . . . Lady Henry Somerset has telegraphed to say that she would personally go bond for the Armenian refugees detained on Ellis Island. . . . The city of Montreal is said to be in danger from the threatened bursting of the reservoirs on Mount Royal.

Thursday, October 29.

McKinley makes five speeches to nine delegations; Bryan makes twenty-one speeches in Illinois, then leaves for Wisconsin. . . . Six men lose their lives by an explosion of gas in a coal-mine at Wilkesbarre, Pa. . . . Eight hundred operators compromise the coal-miners' strike at Salineville, Ohio. . . . The Mecosta County Savings-Bank, Big Rapids, Mich., suspends.

Drought continues in India. . . . The Czar and Czarina leave Darmstadt for Russia. . . . Oriental advices state that the Japanese have landed 4,300 stand of arms for the Philippine rebels. . . . Prime Minister Canovas announces at Madrid that a domestic loan is to be floated and guaranteed by the customs.

Friday, October 30.

McKinley addresses college students, colored Republicans, and school children; Bryan speaks in Greenbay, Madison, and many Wisconsin towns, and he issues a statement regarding his attitude toward the A. P. A. and the public schools. . . . A severe storm prevails on the Great Lakes; a blizzard in Nebraska, Kansas, and Colorado; a tornado in Tensas parish, Louisiana.

The London *Chronicle* says there is reason to believe that the Venezuelan dispute will be submitted to a tribunal of arbitration, similar to the Bering Sea tribunal. . . . One hundred and eighty men, including Señor Escobar, Editor of the *Discussion*, of Havana, were deported by the Spanish authorities to the island of Fernando Po. . . . Cardinal von Hohenlohe-Schillingfürst, brother of the Chancellor of the German Empire, dies in Berlin. . . . Ex-Secretary John W. Foster, it is stated, is likely to occupy the position of Chief Adviser to Li Hung Chang. The foreign service of China is to be reorganized, and it is said that our State Department is to be taken as a model.

Saturday, October 31.

The formal campaign in Canton ends with Flag-Day speeches by McKinley to visiting delegations.

Impressive Array of Names.

The advertising of the Electropoise has always been of a convincing character from the fact that strong personal testimonials are used in all their announcements. The one which appears in this issue of THE DIGEST is, however, especially effective in this regard, being made up entirely of the names and commendations of clergymen who have used and are using Electropoise. It is a treatment for home use without medicine. Oxygen is absorbed into the system and sickness and disease expelled. The principles and the particulars of its operation are all given in a neat little booklet which will be sent to any one free on request.

tions; Bryan speaks at Ottumwa, Creston, and other Iowa towns. . . . Chairman Hanna claims 31 electoral votes for McKinley; Chairman Jones claims 255 electoral votes certain for Bryan with chances for 75 more in his favor. . . . "Flag Day" is observed by big "sound-money" demonstrations in New York, Buffalo, Boston, Hartford, Worcester, St. Louis, Cincinnati, and other cities. . . . The Bay State Gas Company passes from the control of J. Edwards Addicks to the Standard Oil Company. . . . The Circuit Court at Columbus, Ohio, sustains the Collateral Inheritance Tax law; the case will be appealed. . . . A blizzard prevails in Wisconsin. . . . The President appoints Isaac M. Elliott, of New York Consul at La Guaya, Venezuela, and Horace L. Washington, of Texas, Consul at Alexandretta, Syria. . . . Deaths: General Joseph T. Torrence, at Chicago; Henry Loewenstein, of the Cincinnati Abattoir Company, while marching in the sound-money parade.

The *Hamburger Nachrichten*, Prince Bismarck's organ, replies to the charges that it had made traitorous revelations in its disclosures as to the Russo-German agreement. . . . Joseph Chamberlain is elected Lord Rector of the University of Glasgow.

Sunday, November 1.

Many political sermons are preached in the cities. . . . The United States Treasury figures show that the deficit for October is \$7,750,000, and for the fiscal year to date \$33,000,000. The receipts for October were \$26,250,000 and the expenditures \$34,000,000. . . . Wintry weather continues in the West. . . . The Interstate Commerce Commission is preparing petitions to the United States Courts for mandamus to compel the filing of annual reports for the year ending June 30, 1896, by all railroads now in default. These reports are required to be filed not later than September 15 of each year.

Consul General Lee sails from Havana for the United States. . . . The Right Rev. Dr. Creighton is appointed Bishop of London. . . . Most of the rivers in France are over of their banks and many villages are inundated. There is great alarm in Paris. The Seine is rising and much damage has been done above and below the city. The river is so full of floating débris that traffic upon it has been stopped.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE LITERARY DIGEST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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varied is the usefulness of a good dictionary, and how one should use it in order to derive the greatest possible benefit. A word as to the proper selection of a dictionary will be pertinent to the subject.

That article shall be deemed most successful which seems best calculated to further the "objects" of the competition as stated above.

II. When the article is written, the competitor shall cause it to be published in some newspaper or periodical. It does not matter what one. This will be determined by the competitor's own opportunity and convenience. (See advantage to publisher explained below). But the article must be published in some periodical before it is submitted in competition. This is necessary in order to accomplish in part the "objects" of the competition. The size and importance of the periodical in which the article is published will not be taken into consideration in selecting the successful essay.

III. The competitor shall send to us by mail a marked copy of the periodical in which his article appears, and by the same mail he shall send also in a sealed envelope a clipping of the essay together with his full name and address and the name and date of issue of the periodical in which the article appeared. The copy of the periodical and the letter must both be addressed to "Competition Department, Funk & Wagnalls Co., 30 Lafayette Place, New York."

IV. All articles must be received by us, in the manner described above, not later than December 31, 1896. They may be sent in as much earlier as desired, but none will be considered in this competition that come to hand later than December 31.

V. Any competitor may send in as many different competing articles as he pleases, provided he complies each time with the requirements stated in these rules.

VI. Every person intending to enter the competition is requested to sign and send us the attached blank, and descriptive circulars of the Standard Dictionary will be supplied free of charge.

Special Supplementary Announcement

PRIZES WILL BE GIVEN TO THE NEWSPAPERS OR PERIODICALS THAT PUBLISH THE SUCCESSFUL ARTICLES. *

After reading thus far, you may begin to wonder how you will be able to induce any newspaper or periodical publisher to print your article and so enable you to comply with the requirements of this competition. This is a natural query and we are prepared to meet it. Read carefully.

1. The article itself, probably, will be of sufficient general interest and novelty to secure for it a place in some periodical. Many thousands of people are now interested in the subject of dictionaries, and most editors will welcome articles that tend to educate the public in the important art of rightly selecting, using, and appreciating a dictionary. But there is a business side to the question.

2. If the "Objects" of this competition have been fully borne in mind in the preparation of the article, the latter, when published in some periodical, will possess a greater or lesser business value to us, in proportion to the degree of success with which the "Objects" have been served. The publisher of the periodical will be a partner with the competitor in securing to us this advantage, and consequently should have the same opportunity for remuneration. We intend that this contest shall be conducted on fair business principles.

Therefore, we will award to the 28 newspapers or periodicals in which the successful articles are originally published the same prizes as are awarded to the 28 successful competitors.

This plan will enable competitors to secure easily the cooperation of publishers in accomplishing in a legitimate way the objects of this competition.

Now let everybody who has any valuable ideas of the question of "How to Use a Dictionary" give the public the benefit of them.

Sign and send us the following Entrance Blank

Competition Department

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